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*ORIGINAL COMMUNICATIONS.*

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*Objections to Richardson's Clarissa.*

*To the Editor of the Monthly Magazine.*

SIR,

SOME sprightly correspondent of yours has been pleased, in a former number, to pronounce the eulogy of Richardson. Much of her praise is certainly merited by that extraordinary genius, but I am inclined to think that, on the whole, the applause is somewhat exaggerated.

Much allowance is always to be made for the enthusiasm of the youthful mind; and, when every fault in a performance is obscured to the observer's apprehension by the lustre of neighbouring excellences, these excellences being, indeed, of an eminent kind, there is scarcely room for any censure.

The disposition, always eager to detect blemishes, and industrious in holding them forth to view, is much to be deplored; but, though he who only *blames* is less excusable than he who merely *applauds*, perfect approbation is due only to the *just*; to those who proportion their esteem or contempt of men and books, not to the quantity of merit or de-

fect, exclusively considered, but to the preponderance of one over the other.

From a cursory perusal of the works of Richardson, it seems to me that his compositions are liable to several objections. That I may fulfil the duty of impartiality, as above explained, I desire the reader may consider me as holding a balance, one scale of which has been supplied by your fair correspondent, and the other is now about to be imperfectly supplied.

By adding to the moral accomplishments of Grandison and Clarissa, the adventitious advantages of birth, opulence, gracefulness, and beauty, the usefulness of the model is greatly lessened, inasmuch as the effects described appear to flow, not so much, or not merely from the intellectual or moral character of the persons, as from things indifferent or accidental; and dangerous and false ideas are apt to be instilled into the reader, as if rank, and riches, and personal beauty, were necessary to make virtue efficacious, either to the good of others or to our own reputation. Every reader's experience, I imagine, will testify the truth of this objection, by having

to acknowledge that much converse with this author has heightened her superstitious reverence for titles, and riches, and show; and, especially, has induced her to lay more stress upon personal beauty and accomplishments than was proper. The lesson of most general and durable benefit, is that which inculcates the independence of man upon fortune, and the power over the esteem and the happiness of other men, conferred by pure intentions, united with clear perceptions and an indefatigable temper, and either commanding the goods of fortune, or acting in contempt of them.

The virtue on which much stress is laid in the portrait of Clarissa and Grandison, is filial piety. Duty to parents is not the sole, or the chief duty of man, and is to give way when it clashes with other and higher duties. Filial duty does not enjoin the *same* conduct to parents, the same deference to their will, and value for their good opinion in *all* cases. Our treatment of parents must be regulated by their character; and, when parents are vicious and absurd, our duty lies in rejecting their commands and waving their approbation. So far as our relation to others give us power over their welfare, religion enjoins us to employ it diligently and wisely; and religion especially enjoins us to rely for happiness on the probation of an all-seeing Judge, and not on that of erring or vicious mortals.

Grandison is defective by as much as his conduct shows an undue reverence for the person, and deference to the will, of a vicious father. Clarissa is defective by as much as she makes her happiness dependant on the favour of a father and uncles, sordid, selfish, and tyrannical.

The excessive awe and dread which the anger of this unjust parent

produces; the difficulty of resisting the *petition* of this father, in a case wherein her duty to herself, to God, and to others, forbid her to obey; the agony which the curses of this selfish and inhuman parent produces; the influence which she ascribes to this malediction, and the importance of its revocation to the peace of her dying hours, are all blemishes in her character.

It will be noted, that I am not now discussing Clarissa's qualities as unnatural or improbable, but merely as defects in a portrait intended to be, or considered as being, a pattern for our imitation.

In all these particulars, it is evident that Clarissa's mind was not sufficiently embued with the importance of conforming our actions and feelings to the will, and to the approbation of the divine Judge. Instead of that self-confidence, tranquillity, steadfastness, and magnanimous exemption from passion and repining, which clear conceptions of our duty as moral, and especially as religious beings, are sure to confer, we find her rendered completely miserable by the unjust opinions and actions of others. Finally, she dies; not a martyr to any duty, but a victim of grief; a grief occasioned by an unreasonable value set on things of which she is deprived, not by her own fault, but by that of others.

Clarissa's *chief* calamity is of an extreme and delicate nature. I shall not pretend to investigate or settle the origin or value of a circumstance which we certainly find to be most prized by the most pure, and by those whose moral sentiments, in other respects, are the most correct. I shall merely propose, to an enlightened woman, the question, whether the immediate phrenzy, and ultimate death, of Clarissa, be, in themselves, arguments of virtue or vice, of fortitude or weakness? Whether, after

the calamity has actually and irretrievable occurred, either moral or religious duty *enjoins* us to *live* or to *die*; to be passionate in lamentation, or serene in fortitude? Ought the evils of human life, incurred without guilt in ourselves, to occasion a grief inconsistent with life, or only to produce a *resignation* to what, *on the whole*, while the whole is under the direction of one perfect in goodness and wisdom, is *best*?

Is there any essential difference in the merits of those who suffer an external evil to destroy them instantly by dagger or poison, or slowly by heart-breaking grief? Does not our conduct, in either case, evince a disproportionate attachment to earthly and transient goods, and a disproportionate contempt or disregard for the testimony of a good conscience, and the approbation of a perfect Judge? Is the death of Clarissa to be applauded, as conformable to duty and religion, or merely considered as a thing which, from the general infirmity of human nature, and the power which education and example have over us, is entitled to compassion and excuse?

Clarissa, like every other, was placed in a mixed scene. Her power over others was large, and her duty lay in exerting this power to the utmost, and most beneficially. In the exertion of this power, there was no criterion but the *will*, and no recompense to be sought but the *approbation* of the Deity.

How far did Clarissa consult *this* will, and how far did she seek her recompense in *this* approbation? Was it from submission to this will that she set the value which she *did* set upon the force of unjust and tyrannical relations, upon the esteem of the misjudging part of the world (for *that* part only would have withdrawn their reverence on account of her misfortunes), and on

the possession of a corporeal integrity? Was it just, was it noble, was it exemplary, to suffer the groundless anger of kindred; restraint upon her liberty; and an involuntary violation; to bereave her, first of her tranquillity, next of her senses, and, lastly, of her life?

It is remarkable, that the indignant independence which Clarissa wanted, seems to have been possessed by her friend, Anna Howe; but, unfortunately, Miss Howe is the adviser, not the actor. Her sentiments are so blended and exhibited as to appear the effect, not of principle, but temper or passion; and that things are so managed by the author, that we are induced to consider the conduct of Miss Harlowe only as the intended model.

As a work of genius, and as a portrait of human nature, as it is, Clarissa cannot be too much admired; but as instructing us, by the exhibition, in the principal character, of a model of right conduct, it is certainly defective. While, in many respects, it inculcates the purest maxims of wisdom, it tends to obscure our notions of rectitude; by depicting a certain *kind* of grief, and of death, as meritorious and worthy imitation, which really are infractions of duty, and by making the will of parents of undue weight in influencing our actions or our happiness.

X.

## What is a Jew?

To the Editor of the Monthly Magazine.

SIR,

**I**N addition to the queries inserted in your former number, concerning the present state of the Jews, and which are well worth consideration, I beg leave to propose one which seems to be of no

small importance, and which, perhaps, it is requisite to decide in the first place. This question is—

What is a Jew?

Suppose a man and his wife, whose parents respectively were of the Hebrew nation and opinions, to be convinced of the truth of the Christian faith, and to throw off all the rules and practices that usually distinguish the followers of Moses, are such persons and their immediate posterity, trained up in their father's new religion, Jews?

Suppose a man, a Delaware Indian, for instance, to adopt the law of Moses and the prophets, in exclusion of the New Testament, does such a man become a Jew?

Or is this appellation confined to those who can trace their genealogy somewhat backward, and find it to be unmixed with the blood of the *aboriginal* inhabitants of any country but Palestine, and *likewise* who conform to the ritual of Moses, in exclusion of any later system?

If his claim to this appellation arise from his *opinions*, it may seem that a Jew may be distinguished from another man with tolerable precision. Any man, in this case, is a Jew who believes and practices (exclusively) the law of Moses. But it is an obvious inquiry—what *is* the law, and the prophets? What interpretation of the Hebrew writings is the true one?

While *opinion* is the standard, it is evident that no man is either Jew or Christian in a strict and proper sense, who finds in the scriptures what is not there; who ascribes to Moses and Christ doctrines and practices which they never approved.

A rational Christian must believe that his *own* construction of the Hebrew writings is the only true one; that every reputed Jew is merely a Jew in name; that he totally mistakes the meaning of the sacred books, and is as far from be-

ing a genuine worshipper of the God of Israel, as a Mahometan or Hindoo. In embracing christianity, the rational man believes that he is fulfilling the law and the prophets, and is conforming strictly to the directions of Jehovah and his servant Moses.

But admitting that the creed of a proper Jew must *exclude* a belief in Christ, that negative alone does not make a Jew. Unless we admit a man to be what he chooses to call himself, we must confer the name of Jew only on him whose positive constructions of the law are true.

There are three sects of reputed or nominal Jews. One confines its faith to the pentateuch; another adheres exclusively to the *mishna*, or body of Rabbinical traditions; a third sect embraces, at once, the *mishna* and the pentateuch. Now, which of these is the Jew?

Does the rejector of the books of Moses deserve this name? Among those whose guide is Moses, there is as great a variety of sects, in proportion to their number, as among Christians. Which of these sects contains the pure, unadulterated Jew?

These remarks show the difficulties which attend the subject, if we make opinion the criterion of *Jewism*.

If, on the contrary, we consider this as a national distinction, we shall be obliged to load, with all the obligations and penalties of *Jewism*, thousands and millions who are descended from Jewish proselytes to the Christian faith. This people are, in reality, a miserable remnant, who owe the present fewness of their numbers to wide and incessant desertions. The miracle connected with the separate existence of the Jews, does not consist in the number having never been *impaired* by desertions, but that the persecution and contempt pursuing them for so many ages,

have not occasioned the conversion, and consequent disappearance, of the *whole*.

The inquisition has had wonderful influence in lessening the number of reputed Jews, not by executions, but by forced or feigned conversions. A great number of the Portuguese nobility are descendants, in the fourth or fifth generation, from Jews, proselyted by the fear of exile, fire, and wheel, and bear the tokens of their origin in their features.

If we confine this appellation to one who is at once of the Hebrew nation and the Hebrew faith, we shall still be involved in considerable difficulty; for how shall a Jew's genealogy be ascertained? How shall we discover that some reputed Jew is not descended from a Christian proselyte to Judaism, who has been incorporated, by marriage or adoption, at some time or another, with the nation? If descent be the standard, then the convert of St. Paul, and all his posterity, are Jews, as well as he whose father abandoned the fraternity last year; and the reputed Jew, whose ancestor three centuries ago became a proselyte to Judaism, is no Jew.

If opinion be the standard, then a convert to any form of Christianity ceases to be a Jew; and an aboriginal American becomes a Jew by circumcision or profession.

If opinion and descent together make a Jew, then it is impossible to ascertain the genuineness of a Jew. If an indefinite pedigree be not necessary to make a Jew, what number of generations must pass before he acquires all the penalties and privileges annexed to this people? Are they five, ten, fifteen, or twenty generations? And where is to be found the tree of any Jew's pedigree?

In short, Mr. Editor, before I answer any of your correspondent's

queries, I should be glad to know what a Jew is.

QUERIST.

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### A PORTRAIT.

**L**UCY WELLS is a good girl. She has sense, reading, some experience of the world, a discretion ever watchful, shrinking and more apt to err on the safe, than on the hurtful side; a temper impetuous and affectionate.

Look at her, and you see a figure ungraceful and inelegant, wanting in the due proportions, with eyes of sorry hue, and limbs carelessly moulded and unskillfully locked together, and all this negligence or stinginess of Nature, enhanced by postures and movements expressive only of self-distrust, silly timidities, and rustic ignorance. Poor hands! How bewildered are they! They know not where to place themselves, or what to do; always idly or mischievously active; pulling those innocent threads to pieces; piercing that unoffending sleeve through and through!

Poor eyes! Are they never to find a place of rest, or only on the blank wall or senseless floor? How they toil to shun the encounter of inquisitive or friendly eyes! Civility and her decrees are set at naught: they prescribe attention and a steadfast glance to him that listens, but Lucy turns her back upon the talker, and scans the figures on the hangings or the flitting shadow, while the stranger's features are shunned as if they were a gorgon's.

Hearken to her tones! Sweet they are—mellow and pathetic! The heart flutters at the sound; but they falter, hesitate: timorous, and frivolous, and vague are her words, merely from the fear of being frivolous and vague. Kept mute, or made to falter by the fear

of being silent or terror of blundering.

Let not these sad prognostics dishearten you. Persist in your attention to the whimsical girl. Poor, indeed, is your sagacity if it see not through this veil a mind that never errs, though it never reasons; a temperament to bewitch us by its fervent sympathies; a capacity to be revered on account of its artless rectitude; capable of every thing, yet overwhelmed by a sense of imperfections; unlimited in its aspirings after excellence, yet humble in its claims to praise; affording in its misgivings, its self-contempts, its correspondences, the surest omens of the good to come.

Fortunate girl! exult that Nature was not bounteous to thy person; that vanity finds, in thy cheek, no strong hold; that thou art compelled to rely for happiness and a fair fame on thy goodness of heart, thy lively, yet sober sympathies, thy circumspect discretion; thy social, thy filial, thy conjugal virtues; on pure devotion to thy God, and the submission of thy thoughts and actions to the yoke of thy duty.

Hasten to learn what is due to thyself, and what thy dignity requires. Lay aside, among forgotten things and childish follies, manners that obscure thy real merit, and lead the hasty-judging to deny thee all that rectitude of heart, and force of understanding, which they who look beyond appearances, and more accurately scrutinize, know that thou possessest.

#### CAT-CATERERS.

(From a Traveller's Journal.)

**I**N London there is a numerous class of persons whose trade and whose subsistence consists in purchasing meat, boiling it, dividing, neatly into certain portions, and

conveying it about the streets for sale. The venders have a squeaking tone, and, while they continually utter an unintelligible cry, they call at this house and that, and tapping at the cellar-window-shutter, summon a crowd about them immediately.

When I first noticed these strolling caterers, some of whom, of more than ordinary opulence, carry their ware about in small cars drawn by mules, I was greatly puzzled in conjecturing the nature of their calling. The most obvious suppositions were denied by my companion, who at length told me that the outcry was no other than "Cat-meat," and that this fraternity lived by preparing food for cats and dogs!

This incident, like many others in that huge city, afforded much room for speculation. The number of dogs in London are computed to be about thirty thousand, and the number of cats about double that of the canine multitude. Hence there are little less than an hundred thousand animals maintained merely for custom-sake and the gratification of caprice. This number is equal to one tenth of the human inhabitants; and a man may certainly make a sparing meal on that in which a cat or dog dines plentifully.

Nothing, in the structure of society among us, is more ridiculous in one view, and deplorable in another, than the affection, attention, and care, bestowed upon the useless or pernicious part of the four-footed kind; while man, with all his capabilities about him, is either wholly despised, or merely admitted to a share, with Tabby or with Towser, of our notice and regard.

While traversing London streets, and shortly after the incident just mentioned, I observed an aged, hoary, stooping, wan, hollow-eyed, long-bearded, and dismal-looking

figure, busily groping in the yellow mud of the kennel with his fingers.

"What can that miserable wretch be looking for?" said I to my companion.

"Stop a moment," he replied, "and you will see."

Presently I observed him draw forth something from its bed of mud, which, after he had wiped away its slimy covering with his other hand, I discovered to be parings of turnips and apples. Those he put to his mouth and devoured with every mark of satisfaction.

Poor wretch! shivering as thou art this frosty morning, under thy covering of rags, how much less worthy art thou than the sleek, fat, and lazy grey-hound stretched at his length before the parlour-fire in that opulent house before us, after having *lapped* his full of milk and toast from a China-bason, held out to him by the delicate hand of my lady Dutchess!

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The Anglo-German: A Dialogue.

Philadelphia, Oct. 1800.

To the Editor of the Monthly Magazine.

SIR,

I beg leave to submit to your learned Readers, the following Dialogue. It is a true Specimen of the Anglo-German Dialect of this City, and of one Form of Invitation to a Funeral: as such it may be worth deciphering, or, at least, of preserving.

L. M.

SCENE,

Street before an House in Vine-street.  
Enter Shoe-Maker, with Boots in his hand. Taps softly at the door.

Finch. (within) WHO's there?  
C. Nebber mind; 'tis o'ny me, vid Mishter Vinch's two pootes.

F. (Opening the door) Well, Conrad.

C. Ferry well; tank you kaintley. So! 'tis right hot akin to-day: ov're, not so hot as Soontay: unt no rain at all: Got's veel pe done; unt dare's Mishter Vinch's two pootes. I'se heel'd 'toder, unt poot fone sole to dis.

F. (Taking the boots) Very well!, Conrad.

C. Hem—hem—'tish hard times, mine vife says; ferry hard times, she says, unt no ledder in de *hause*; unt de widdow Veester vont two shoose fur papey. She's kot a new papey, unt de oder fone iss dead; unt so she vont shoose to let her vaulk pye-unt-pye—hem!—hard times, inteed, Mishter Vinch, my vife says.

F. True, Conrad; and so, to soften them a little, there's your money.

C. Tank you kaintley. So, koote pye! (going).

F. Good day, Conrad.

C. (Returning) Mine Kott! I voorkits Katy Stephens—poor Katy!

F. What of her, Conrad?

C. Kott's veel pe done; unt a voort more mit you, Mishter Vinch.

(After a pause—assumes a grave tone) Your company iss, in a most pertee'kler manner, invited to de perrin of \*Ratmouse Stephen's pig shile, at four diss effternoon: unt two perrins koes in fone: unt fone iss a leetle fone, unt 'toder iss much pigger; unt de parson koes before: So, koote pye! (going).

F. But you say there's two, Conrad: who is the other?

C. (Returning) Mine Kott! I voorkits 'toder.—'Toder iss Sophy, up pye de cooper's *hause*, right ober Kingsim'n perrin kround. So! koote pye (going).

F. But, Conrad, what Sophy is this?

C. Mine Kott, Mishter Vinch,

no madder fur her oder name. Eff I vas tell you, you voudn't know it. So, koote pye!

F. But what was her complaint, Conrad?

C. De seeber unt agur, unt a leetle pain in de pones. Mine own shile died of *dat* last yee'ar. Put Sophy Sehneider died of 'toder ting: put I don't know vot dat voss. De doctor Sehnechause said it voss de grumble in de pelley, ov'vere some sish ting; fur old mooter Schüte-peckke laid a spell upon Sophy; unt so she had de grumbles and died so: unt so, koote pye!

(*Exeunt.*)

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*Queries of the Connecticut Academy  
of Arts and Sciences.*

*To the Editor of the Monthly Magazine.*

SIR,

The following Queries, though intended to procure Information on the History and Condition of Connecticut, are of such a nature as to render them worthy of more extensive circulation. By inserting them in your Magazine you will oblige your well-wisher.

C. I.

New-Haven, Jan. 1, 1800.

To —————.

SIR,

THE Connecticut Academy of Arts and Sciences, desirous of contributing to the collection and propagation of useful knowledge, and of procuring the materials for a statistical history of Connecticut, request you to furnish them with every species of information which it may be in your power to obtain, relative to the geography, natural, civil, and political history, agriculture, manufactures, and commerce of the State of Connecticut. Among the articles to which the

Academy request your attention, are the following:

1st. The history of the settlement of the town or society in which you reside; the situation and extent of each; the number of societies, school-districts, and school-houses in the town; by what means the lands were obtained from the Indians, whether by purchase or conquest; the number of foreigners, and of what country.

2d. The Indian names of places, mountains, rivers, lakes, and ponds, within the town; also, any remarkable occurrences in the history of the Indians, their customs, mythology, battles, burying-places, monuments, forts, and any other traces of their settlement; the tribe to which they belong; their present number and situation, as to subsistence, vices, &c.

3d. The face of the country, in regard to mountains, hills, vallies and plains, rocks, stones, clay, sand, nature of the soil; curiosities, natural and artificial, antiquities, monumental inscriptions elucidating points of history.

4th. Rivers, streams, springs (if remarkable), especially mineral and medicinal springs; lakes and ponds, their sources and uses as to mills, navigation, and the production of fish, or the watering of lands; cataracts or falls; wells, their depth on different grounds; aqueducts or pipes for conveying water to families; the expense by the rod; plenty or scarcity of water for domestic uses; change of quality within the present age; failure of streams in consequence of clearing the land; increase or decrease of water in springs or wells; accidents by damps or mephitic air in wells or other places, the time and other circumstances attending them.

5th. Mines and minerals, especially those most useful, as iron, copper, lead, silver, sulphur; also, quarries of stone, with the kind and

quality of the stone, and its distance from navigable water.

6th. What was the natural or original growth of timber and wood, and what the variations in the species or successive cuttings; whether the timber is plenty or scarce, increasing or decreasing, and the causes; the best method of increasing the quantity; the best time in the year for felling timber for durability, and wood for fuel; the sugar-maple tree, and the quantity and quality of the sugar made; improvement in making and refining it; the best mode of procuring the sap without injuring the tree; quantity, quality, and price of lumber of all kinds; distance from navigable water.

7th. Fuel of all kinds, as wood, coal, peat or turf; the quantity and quality; distance from navigable water; increase or decrease of fuel, and price of the several kinds.

8th. Furnaces, forges, and mills; their situation, conveniences, and quantity of work performed; in particular, a description of any curious machinery, by which the labour of man is abridged, and the operation of the mechanical powers simplified and applied to useful purposes.

9th. Agriculture; increase or decrease of the price of land, within the memory of the present generation; price of provisions and labour in the several occupations; the kind of grain cultivated, quantity of each produced on an acre, and total quantity in a year; quantity of flour, and kiln dried meal exported annually; quantity of hemp and flax raised, and the best mode of raising, rotting, and dressing them; the quantity of flax and flax-seed exported; quantity of land planted with potatoes, and sown with turnips; rotation of crops best suited to various soils; improvements by means of artificial grasses, improve-

ments by draining and diking marshes, meadows, and ponds.

10th. Manures, the best for particular soils, and the best time and mode of applying them, as stable manure, lime, lime-stone, shells, ashes, salt, compost, marl, swamp, creek and sea-mud, plaster of Paris, and sea-weed; the preparation best suited for particular crops; the best means of increasing manures; the effects of irrigation or watering lands.

11th. The best seed-time and harvest-time; best time and modes of preparing lands for seeding; best modes of extirpating weeds, and of preserving grains from insects. The effects of a change of seed.

12th. Mode of cultivation, whether by oxen or horses; the expense, advantages and disadvantages of each; number of teams; the number and kinds of waggons, carts, ploughs, harrows, drills, winnowing and threshing machines now in use; improvements in them both as to utility and cheapness; fences, the materials and mode of erecting them, kinds most used; increase or decrease of timber for fencing; the best kinds of trees or shrubs for hedges, and the means of propagating them.

13th. Uncommon fruits and garden vegetables, native or imported; the soils on which particular fruits and vegetables best flourish, and the modes of cultivating them; quantity of cider made annually; quantity exported; best mode of making, improving, and preserving it; best mode of preserving apples and other fruits during the winter; improvements by ingrafting and inoculation; best time and mode of pruning; state of gardening.

14th. Number of tenants on leased lands; quantity of lands leased, and the rent; the state of cultivation of leased lands compared with that in the hands of proprietors; emigra-

tions from the town or society; the number of persons convicted of capital crimes, and instances of suicide within twenty years, or since the town was settled, and whether committed by natives or foreigners. The time when pleasure carriages were first used.

15th. Number of sheep and swine; quantity of pork, beef, butter and cheese annually sent to market; the best mode of multiplying, improving, feeding, and fattening sheep, swine, neat cattle, and horses; their diseases, description of them, and the best mode of preventing and curing them.

16th. Manufactures; distinguishing the kinds and quantity made in families and in manufactories; the market for them; the history of any useful manufacture, including its increase and decline, and the causes.

17th. Breweries; time of their introduction; the kinds and quantity of beer made.

18th. Fisheries; the kinds, quantity, and value of fish taken; best mode of curing them; the market; the years when shell and other fish have been unusually lean or sickly, and when they have declined, disappeared, and perished, from causes known or unknown; the best modes of multiplying and preserving shell fish.

19th. Ship building; its increase or decline; harbours, depth of water, direction of the channels, obstructions, land-marks and directions for entrance, the year when the first vessel was built, and the progress of trade; the means of facilitating transportation by land or water.

20th. Roads and bridges; the present state of them, annual expense, and mode of defraying it; description of bridges remarkable for elegance or utility; the best mode of securing bridges from the effects of frost, floods, and sea-

worms; the kinds of timber not subject to be eaten by sea-worms.

21st. Ferries; their situation, and whether public or private property; the places near them where bridges may be erected, and probably made permanent.

22d. Wild animals, now or heretofore known; their increase or decrease, and from what causes; new species, migration, and natural history of birds.

23d. Natural history of plants, their kinds, whether noxious or useful, new species, time of their introduction, their progress; effects of the barberry and other noxious plants, and the best mode of extirpating them.

24th. Places of public worship, their number, and the denomination to which they belong; the rise of congregations and various sects, the names of the successive clergymen, the time of their settlement and exit; notices of any eminent clergymen; the salaries of clergymen, and the funds by which religious worship is maintained.

25th. Academies and schools; in what manner supported; number of winter and summer schools; the time they are kept in each year, whether by male or female instructors; names of scholars; salaries or wages of teachers; kinds of knowledge taught; improvements in the mode of instruction; prices of board, and expenses of schooling.

26th. Poor; their number, whether natives or foreigners; their former occupations; the expense of maintaining them; the mode best calculated to unite humanity with economy in their support; the means by which they were reduced to want, or inability to labour.

27th. Free blacks; their number, vices, and modes of life; their industry and success in acquiring property; whether those born free are more ingenious, industrious, and virtuous, than those who were

emancipated after arriving to adult years.

28th. Inns or taverns; their number.

29th. Climate and diseases, and variations in seasons and in diseases from clearing lands, draining swamps, and the like causes; the diseases most prevalent in high and low situations, near streams of running water, or marsh and stagnant water, on the north and south sides of hills and mountains, and on different soils; remarkable instances of diseases and mortality among animals of various kinds; meteorological observations; register of marriages, births and deaths, noting the sex, occupations, ages, and diseases of those who die; remarkable instances of longevity; the local situation, the occupation, and habits of life of those who arrive to a great age, as also their temper, whether cheerful or melancholy, quiet or discontented.

30th. Remarkable seasons for occurrences in the natural world, as tempest, rain, hail, snow, and inundations, by which injury has been sustained; the time when they happened; unusual insects, or usual insects in unusual numbers; time of their appearance and disappearance; their generation and transformations; injury sustained by them; unusual deaths of insects; best modes of destroying noxious insects, or preventing their ravages.

31st. Unusual failure of crops, from causes known or unknown; the years when it occurred, and the temperature of the seasons; an explanation of the causes and phenomena of blast, mildew, rust, honeydew, bursting of vegetables, diseases and death of plants, trees, or shrubs; the times when they occurred.

32d. Distinguished characters,

who have been natives or residents in the town; improvements in arts and sciences, and the authors or the inventors of curious machines, vices, amusements, attention to civil and religious institutions, remarkable instances of liberality, heroism, or other virtues; libraries, when established, and the number of volumes; charitable institutions and endowments; associations for the purpose of improvement or humanity; benefactions to pious and charitable uses.

It is not expected, that in all the above-mentioned articles, information can be given by each, or perhaps any gentleman to whom this letter is addressed; but it is hoped, and believed, that the magnitude of the object in view will induce every one to spare no pains in obtaining and communicating such information as shall be in his power. Should the exertion for this purpose be general and active, all the necessary information will probably be collected.

In Scotland, the first, and, it is supposed, the only successful attempt of this nature, has been carried into complete execution by a similar application to the clergymen, and a few other enlightened persons in that country.

It is rationally believed, that efforts equally spirited and efficacious will be made in Connecticut: should this be the case, our State will have the honour of leading in this important field of knowledge.

Every piece of information on the subjects specified, will contribute to the great object in view, and will be gratefully received by this Academy.

By order of the Academy,  
SIMEON BALDWIN,  
*Recording Secretary.*

*Mr. Webster's Letter to the Editor,  
on the Review of his History of  
Pestilence.*

*The Author of the History of Epidemic and Pestilential Diseases,  
to the Editor of the Monthly Magazine, and American Review.*

SEVERAL months have elapsed since your review of my History of Pestilence has been before the public; but my necessary occupations have, till now, prevented me from making some strictures on your many inaccurate opinions. Your opinions, and your style, as well as mine, are before the tribunal of the world, and we must both submit to the same impartial decision. As you have kindly attempted to be useful to me, in pointing out the faults of my book, gratitude demands that I should not forget to reciprocate the favour.

In the Review for January, 1800, page 31, you tell me that "a scourge neither devours nor sweeps." I confess it, Sir; and, if the word has not become so appropriate, when used of pestilence, as to have lost its figurative meaning, there is a confusion of metaphor which just criticism condemns. But pray, Sir, why did you not advert to this when, in the preceding page, you cloathed a subject in a familiar and intelligible garb to gratify the cravings of popular curiosity?

In many of your reviews, you affect to despise verbal criticism; yet you could not help informing your readers, in page 33, that "originate is not an active verb." I presume that before this time you must have discovered your error, as any English dictionary will fur-

nish you with the means.\* But I cannot help remarking with what decision you deliver your opinions. A little more care, and more candour, will be very useful to you as a critic.

But, not to enlarge on points of small moment, you say, in the 31st page, that my "remarks on the defects of travellers and historians seem to be superfluous; and are suggested too much by that spirit which every student displays, of depreciating every object of pursuit but his own." By no means. I had not an idea of depreciating any object of pursuit whatever: nothing in my books authorize that reflection. I censure travellers and historians for omitting to give us the most important facts; I depreciate not the objects of pursuit, but the manner in which those objects are pursued.

Very far from the truth is your assertion that war and political intrigues, the ambition of princes and demagogues, are more important to human happiness than any physical agent. Setting aside the pain and misery occasioned by disease, the number of persons who have perished by pestilential distempers alone, since the days of Moses, probably exceeds ten times the number destroyed by sword, or by political tumults, in the same period. It is susceptible of demonstration, that, in the healthiest countries, one seventh of all the people who die, perish with epidemic and pestilential diseases, including influenza, measles, diseases of the throat, small-pox, malignant dysentery, epidemic plague, and yellow fever. In such countries, death changes the whole human race once in seventy

\* The Editor does not consider it as sufficient authority for the use of a word in composition, that it can be found in a dictionary. By one who wishes to write with precision or elegance, authors of established reputation must be read and studied, and their practice compared with the principles peculiar to the structure of the English language. At present, it is not recollectec that the use of *originate*, as an active verb, can be justified by the example of any good English author.

years; one seventh of this mortality, then, is chargeable to the account of epidemic and pestilential diseases: of course, a number equal to the whole human race existing at any one time, is swept away by epidemic and pestilential diseases in less than five hundred years.

On these principles, the souls which have perished by these unusual maladies, since the days of Moses, amount to about seven times the number of inhabitants on the globe. If the globe had at all times been as well peopled as at present, this number would have amounted to *five thousand millions*. This estimate is supported by correct bills of mortality for fifteen years past in America, and is rather under than over the truth; for, in a great portion of the world, instead of a seventh, more than a *fifth* of all who die fall victims to epidemic maladies and pestilence—and within a century past, the ravages of disease have been lessened by the cessation of the plague in some parts of the earth, and by the art of inoculating for the small-pox.

For neglecting to relate facts on this *all interesting subject*, I have censured modern travellers and historians; and the more I examine the subject in a philosophical and practical view, the more I am satisfied the censure is just.—It is because the attention of writers and readers has been principally occupied with “war and political intrigues,” that the causes and the phenomena of epidemic diseases, with the means of alleviating, curing, and preventing them, have been neglected, and the most certain and interesting facts and principles respecting them are to this day as little known to a great part of the world, as the use of iron or the magnet was to the Americans when first discovered by Europeans.

Equally inaccurate is your observation that “it is far more pro-

per to exhibit the mischiefs of ambition and mis-government, which are susceptible of remedy, than the influence of comets and volcanoes, which come and go, burst forth and subside, without the leave and in defiance of the wisdom of mortals.” It is true that the convulsions of the globe are not to be prevented; but, as a general remark, it is true also, that it is more easy to *avoid* the calamities arising from these convulsions, than those which proceed from the malignant passions of man. The greatest portion of extraordinary natural evils is *limited in time and place*—the evils of earthquakes, for instance, are mostly local and temporary—it is easy to avoid them, because the greatest part of the globe sustains no injury from them. The same is true of pestilence. More than half, probably nine-tenths, of the whole force of that calamity falls on *cities*—and might be almost wholly prevented by a different mode of constructing them.—It is no more an *unavoidable evil* than the destruction of Catania, at the foot of Ætna, by eruptions of fire. If people will live in that spot, they incur a risk—but that risk is by no means necessary, for the people are not obliged to live there.

The certainty and uniformity of physical evils of the *greatest magnitude*, render it easy to avoid them. Others indeed *appear* to be unavoidable; but this may be only the effect of our ignorance. It is far from being certain that men will not discover the means of avoiding or mitigating the severity of other fatal diseases as well as the small-pox. But the evils of mis-government are certain and unavoidable—they proceed from the evil propensities and irregular passions of man, and they are as universal and as permanent as his existence on earth.

You do justice to my motives in

the use made of certain passages of scripture; but you seem to think a pious mind will not be pleased with the attempt to trace resemblances between the ordinary phenomena of the present day (respecting diseases) and those recorded by Moses. But this I believe will be the first time that a pious mind was ever offended at an *attempt to confirm the truth of the Scripture*, by proving a resemblance between the phenomena of pestilence in modern days and in the time of Moses, and thus removing the doubts of men on account of the improbability of the events related. So different has been the opinion of other learned Christians, that many of them labour to find *natural means* to account for the extraordinary events related in Scripture. If you are acquainted with biblical learning, you will call to mind many instances of this. I will only name the opinion of the learned Prideaux, that the destruction of Sennecherib's army, in the days of Hezekiah, was owing to the Samiel, or fatal Arabian suffocating wind, which, in modern times, destroys whole caravans.\* Instead of being offended at such suggestions, the real christian should rejoice to find modern facts that confirm the probability of scripture history; as every instance of this kind *corroborates the evidence of the truth of the work, in regard to other relations, and to all events clearly supernatural.*

But how can you, Sir, have the face to vindicate the scripture history, when, in page 33, you tell the world that "the allusions made by the prophets to the diseases of Egypt, are, at most, evidences of *their opinion* on a physiological subject. On such subjects, it was never believed that *their opinions were infallible.*" Surely, Sir, if you disregard the opinion of their inspiration,

you ought, at least, to respect their information; as they lived near Egypt, and had daily opportunities of learning facts. It cannot, therefore, be true that the "education of the prophets," as you alledge, "made them more liable to mistake than to judge truly."

In commenting on the passage in my book which contains a censure on the inaccuracies of Mr. Gibbon (Review, page 34 & 35), you assert that "comprehensive knowledge (of history) is *only* to be gained from compilations and abridgments, since the longest life will be exhausted before an hundredth part of original historians can be read." This assertion proves you to be unacquainted with the fact, or to have mistaken my ideas. With respect to the histories of the countries which have been deemed civilized, and which alone are very interesting, the fact is not so; on the contrary, the original writers are far less *voluminous* than the abridgments and compilations. No man who pretends to read history, would be satisfied to peruse a single abridgment; and, if he attempts to read *all*, or a considerable part, he had better undertake to read the originals, as the least laborious task.

But whatever may be the labour, I maintain my opinion, and can demonstrate that abridgments and modern compilations will not lead the student to "an accurate and comprehensive knowledge of history," according to my former assertion. In my History of Pestilence, I have selected, in proof of the assertion, two or three instances which have relation to that subject. One instance in Mr. Gibbon, who describes the reign of the Antonines as the "most happy and prosperous." I agree to the fact, in a political view, as depending on the administration of a succession of

\* Prideaux's Connection, part i. book 1.

virtuous princes; but I deny the fact in a *physical view*; and censure a historian who considers the happiness of man as depending exclusively or principally on government. The faithful historian should not restrict his view to the *political* state of a nation; it is a narrow, imperfect view: he should examine the moral, the civil, and the physical condition of men, as well as the state of their government. This defect in modern histories is remarkable: the writers seem to disregard every thing which does not display the exploits, or the vices of princes and great men; while the condition of the mass of people is almost totally overlooked.

But I have other objections to the modern manner of writing history. Instead of detailing facts in the order of time or connection, a large part of modern histories is made up of the writer's remarks, comments, and reasonings; and the practice of *generalizing ideas*, or *deducing general conclusions from particular premises*, bids fair to prevent all accuracy and precision in historical relations.

I have cited an instance of this in the common place remark, that pestilence follows famine—"pestis post famem," found in ancient authors, and from which the moderns have sagaciously drawn their philosophical conclusion, that pestilence is often owing to famine—a conclusion which I have fully disproved. A like error, arising from this practice of *generalizing descriptions*, I have detected in Newton's

Dissertations on the Prophecies; and Gibbon's history is full of similar inaccuracies. I would add, also, that the learned Whitaker, in the appendix to his History of Manchester, has recited a dozen errors in the three first pages of Hume's History of England; and still more in the beginning of Carte's History. Most modern histories abound with similar mistakes, all arising from the want of *precision in the detail of facts*; or from *blending many particulars into a general description*; or from *drawing a general conclusion from a simple fact or two*; or, in short, from the practice of abridging. The instances I have mentioned are not improperly introduced, because they relate to that particular subject.\*

In the continuation of your review for February, 1800, p. 108, you complain of a want of method in the relation of facts, in the first volume of my history. This complaint is well founded: as an apology, please to observe that the whole compilation was begun and executed in less than eighteen months, three of which I was ill of the disease of which I was treating, and a following tertian; that in that time I was obliged to ride to Boston, on the one hand, and Philadelphia, on the other, and made extracts from half a dozen different libraries; that my friends called for a publication, and it was finally given from the first copy, without any considerable corrections. If any man can do more, and do it better, in that time, I shall be happy to have proof of it.

\* In the same manner two or three remarkable severe winters, related by Livy, have led the moderns to believe there has been a general increase of heat on the globe, and the Abbe du Bos, Hume, Gibbon, and others, have erected a theory on this hypothesis—as chimerical as it is unsupported by fact or philosophy. So the philosophers of France, England, and Germany raised a theory of tides on a few facts; and, to suit the facts to the theory, the moderns have asserted that the "tides rise highest near the equator." See this assertion in Adams's Ancient and Modern Geography, p. 86. This is so far from the truth, that in no part of the ocean is there any considerable tide near the equator; and, in the great Pacific, none at all in the equatorial regions. The tides do not make a spheroid according to this theory.

In the next page, you write, that “unfortunately the *chief design* of the author is to show that epidemics are effects of general and irremediable causes.” No, Sir, this representation is totally unjust. I could have had no such *design*, because, until I had advanced far in the investigation, I was not convinced of the fact. You have substituted the word *design* for the *result of my inquiries*. I discovered a connection between epidemics and certain unusual phenomena; but I could have had no *design* to make the discovery; and I was very much *surprised* at the number of facts concurring to the same point in every successive age.

You proceed farther, and say “that my *chief design* was to show that epidemics are connected with revolutions of earth and air, which cannot be foreseen, and when they take place cannot be disarmed of their malignant influence.” But this was not my *design*; it was rather the unavoidable result of the facts collected and compared. And we are not sure that many of these changes may not be foreseen, or disarmed of their malignant influence. The progressiveness of epidemics, and their connection, lead us to believe that useful discoveries are yet to be made on these subjects. And the facts already collected, prove that, in many instances, the invasion of pestilential diseases may be foreseen with great, if not indubitable certainty; and I will venture to assert that I have discovered such sure signs and precursors of approaching pestilence in cities, that, in most cases, the magistracy may rely on them with a good degree of confidence, in time for the people to escape. And this, alone, will prove of immense benefit to mankind.

Besides, admitting that epidemics proceed from uncontrollable causes, does it follow that no method can

be found to obviate many of their effects on the human body? We can never remedy an evil until we know the cause; and, if a general atmospheric agent produces a general and similar effect, our business is to know the cause and the effect; what part of the body is the seat of the morbid action; whether the blood, the nerves, the stomach, &c. in short, without understanding the exciting causes and their general effect, little progress can be made towards prevention or cure.

In your remarks on my narrations of the more severe pestilences, especially that of 1348, you discover very little accuracy, and your credulity would subvert the authority of all history; you had before censured me for opposing the testimony of Aurelius Victor to that of Gibbon, although I had cited, for the particular facts, other most respectable historians, as Am, Marcellinus, and Julius Capitolinus, in addition to the authority of Victor. So now you accuse me of a “faith in analists and chroniclers,” and of exaggeration, as well as a “lugubrious spirit.” To prove these heavy charges, you cite my account of the pestilence in the year 1348. How can you, with a decent appearance of candour or truth, make such remarks, when I had quoted, not merely chronicles, many of whom, by the way, are the highest authorities, as Knighton and Stowe, but also the most respectable historians that ever wrote, as Muratori, Mezeray, and Villani; and, in addition to these, had cited an act of the English parliament, 23d Edward III. which confirms the melancholy tale, and which was occasioned by the destruction of almost all the labouring people. Permit me, then, to remark to you, Sir, that until you are better acquainted with history than you appear to be, you are not a proper person to determine the credit of the writers, or

the truth of representations founded on their authority. Instead of exaggeration, my descriptions, in every instance, I believe, fall far short of those in the original writers: and that those writers were not guilty of overcharging their descriptions, may be fairly inferred from a comparison of their accounts of the more severe plagues, in which few survived three days illness, and the account of the fever in Philadelphia in 1793, which was light when compared with many plagues in former days. It may be proved, also, by the facts that occurred in Mexico in 1576, when, in one year, a pestilence swept away *two millions* of native Indians, a number that would appear incredible were it not taken from actual registers kept by the Spanish missionaries. See Robertson and Clavigero, who relate the fact from Torquemada.

With respect to your remarks on my account of the London plague in 1665, they are very just, except that you call that *contempt* which was really *indignation*. I have recorded a reflection or two in that part of my subject which are disrespectful; and I have no excuse to plead, but my indignation at the absurd manner in which the subject of contagion has been treated by most writers, the miserable logic by which men have been misled,\* and the fatal consequences of the errors that a small portion of sound reasoning, in minds unfettered by authority, would have prevented. If it is ever lawful to indulge a frailty, it must be at the recital of whole towns depopulated, and millions of people perishing, age after age, for want of a collection and comparison of facts, that any physician, since the days of Hippocrates, might have made in a year.

Permit me now, Sir, to make some general remarks on your method of reviewing the History of Pestilence.

It is altogether probable, that a man who devotes some months to the examination of a particular subject, may feel more zeal and engagedness in it than an indifferent person, who sits down coolly to read, with slight attention, and in a few hours, what has been compiled and written with much labour. And while it must be admitted, that the writer is liable to be misled by his zeal or enthusiasm; it must not be denied, that the indifference or haste of the reader equally exposes him to mistakes, from oversight and misconception. You have furnished instances of mistakes from both sources.—Indeed it is hardly possible for a critic to know all the facts necessary to enable him to form a correct view of the writer's object, and the circumstances under which a work is produced, much less to place himself in the situation of the writer. I was aware of the risk to be encountered, from my ignorance of medical history and science; from the suddenness of the undertaking, and the precipitation with which it was executed. But I claim no indulgence on these accounts. I am only surprised that *you*, who must have known these circumstances, should not have made some small allowance in favour of a writer, who thus departed from his usual and more pleasurable pursuits, and engaged in a laborious attempt, *solely from motives of humanity*. Nor is it less extraordinary, that a professed critic, who devotes his life to instruct and correct his countrymen, should have overlooked most of the important results of my investigation.

\* The following is a sample: "It seems the plague had actually been imported, for two or three persons died suddenly with the marks of the plague on their bodies." (See the account of the plague in 1665. Encyclop. art. London.)

The work is not perfect—this is repeatedly admitted in the course of it. Some trifling errors I have discovered; and for such as you have mentioned, I thank you for noticing. But why did you omit to mention the connection between winters of uncommon severity and volcanic discharges—a connection that my compilation has nearly demonstrated? Is this a discovery of none, or of trifling, consideration in a philosophical view, as connected with the operations of electricity on the atmosphere? This discovery may yet lead to most important investigations and new facts respecting the constitution of the air—it may even lead to practical uses of immense advantage; it may, in many cases, enable men to foresee winters of unusual severity.

Equally interesting to philosophy is the fact, that such discharges of fire are preceded and accompanied by a drought of unusual extent and severity.

Still more interesting is the discovery of a progressiveness in the principle of destruction in Epidemic Diseases; and this progressiveness, in some cases, is so regular, as nearly to establish the doctrine of an essential connection—as, for instance, that of malignant anginas with following dysentery or plague. This is a curious discovery; and we are certain, that this connection has existed from the days of Hippocrates and the Athenian plague; for Hippocrates enumerates among the spring diseases preceding Pestilence, *diseases of the fauces or throat*; and Diodorus Siculus informs us, that the plague in Athens invaded the patient in the form of catarrh or sore throat. Sydenham informs us, that the plague in London was preceded by the same complaints. Mosely tells us, this also was the fact in Jamaica in 1780, when a deadly sore throat preceded as deadly a yellow-fever. Warren assures

us of a like fact in Barbadoes in 1738; and we all know that the fact is uniform in America, on the invasion of several epidemics.—How could you, Sir, as a *candid* critic, fail to notice some of these facts, which are as interesting to philosophy as to the happiness of mankind? How could you overlook the obvious increase of mortality, as evidenced by the bills for London, for two years before the plagues of the last century, and the material influence which this fact must have in deciding the question of importation, as well as the connection of pestilential diseases now considered as distinct? And why did you omit to notice the contemporaneity of diseases of a certain character in different parts of the globe, a fact which I have demonstrated? How could you overlook the important philosophical fact, which I have also demonstrated, that earthquakes are usually influenced by the position of the moon in her orbit—a fact that proves the medium of her influence and the cause of earthquakes to be *electricity*; and one that disproves the opinion of Buffon and others, that earthquakes are produced by an elastic vapour. Surely some of those discoveries might have been selected as the subject of particular remark.

On the whole, the review indicates want of attention, or of candour. Admitting my history to be very imperfect and immethodical, and many of my opinions to be conjectural; yet several important points are proved in a most satisfactory manner, and others are rendered probable; and the results of facts collated bid fair to lead to some new disquisitions and useful discoveries.—Under these circumstances would it not manifest more liberality and more zeal for science, to give credit for the good, as well as to charge the evil; to encourage

rather than to check the ardent zeal which prompts a man to travel an unbeatened path, in search of a medicinal flower or leaf to alleviate the sufferings of his race?

This question is of the more consequence, as you also are vulnerable, in common with your fellow-authors. In the Magazine for May, 1799, page 81, you tell your readers, that "the greatest heat is experienced when the earth, in its annual course, approaches nearest to the sun." Now, the fact is directly the reverse; the earth is in her perihelion in winter: and, as an editor of a periodical publication, you should be cautious of admitting such errors, for they fall mostly in the way of young readers, who may be misled.\*

In the same Magazine, an attempt is made to ridicule the modern style and use of Almanacs, the accounts of the position of the planets, the festivals of the church, &c. Do you not know that the tides are influenced by the moon's place; and that every seaman, merchant, shipwright, &c. has frequent occasion to consult his almanac? Do you not know that most of the historians of the middle ages used to date events by the feasts, and not by the days of the month? How will the readers of Matthew Paris, William of Malmesbury, &c. understand their dates, unless by a Calendar? Add whatever is useful to Almanacs, but do not omit what others may find convenient and necessary. Sound science is going into disrepute fast enough without the aid of ridicule. I will only add my belief, that more age and more learning will make you more liberal, discreet, and correct.

— [☞ A sincere desire that ample justice should be done to the merits

of every author, has induced us to insert the foregoing letter, which, as it concerns a subject interesting to science, and, indirectly, to sound criticism and literature, will, we hope, notwithstanding its length, be favourably received by our readers. We shall always be happy to have our decisions rectified when they are wrong; for, as men and individuals, we have neither the vanity or folly to suppose that our judgments are infallible.—In matters of taste and criticism, as well as of morality and history, we have not yet discovered any mode by which the truth of our opinions could be demonstrated.—To the mathematical and physical sciences, belongs that demonstrative power which at once unfolds the truth and removes all doubt and uncertainty; but, concerning those things about which wiser, older, and more learned men have differed in opinion, a reviewer may be allowed to doubt.

We are charged with being wanting either in attention or candour. Some discoveries of the author have not been particularly noticed by us; but, though it belongs to the critic to distinguish excellencies as well as defects, yet, if all are not pointed out, the omission is venial if a sufficient account is given of the book to enable the reader to form a pretty good opinion of its contents and merits. Those who consider that near thirty of the large and crowded pages of our Review are occupied with Mr. Webster's book, will not consider us as deficient in respectful attention. And a candid and impartial examiner will perceive that we have praised his industry, commended the ingenuity and acuteness of his reasonings, the plausibility of his conjectures, and that weight of fact and deduction which has given, if not

\* Though the Editor is not strictly chargeable with the errors of his correspondents, he ought, perhaps, to be censured for suffering such an one to pass uncorrected. E.

demonstration, at least probability, to his theory; have applauded the cogent and persuasive manner in which the means of prevention of epidemical diseases are recommended; and have *apologised* for the many negligences and repetitions which are to be found in the work, as well as for the want of chemical and technical knowledge in its author. True, we have casually objected to *one* metaphor and *one* verb; have endeavoured to caution Mr. W. against furnishing, unintentionally, arguments for the infidel against the scripture miracles; have ventured to defend an historian of *equal learning, industry, and integrity* as himself, from the charge of ignorance, *superficiality* and studied perversion of the truth; have questioned the necessity of that accumulation of horrors, by bringing together all the evils and miseries which have befallen mankind, and placing them in such strong colours as to terrify and dishearten the reader; have recommended a spirit of mildness, candour, and conciliation towards those who entertain opposite or different opinions on *doubtful* subjects, rather than the indulgence of anger, indignation, or contempt; and a becoming caution in the needless adoption of a *theory* of generation dangerous to religion and sound philosophy; and have expressed a regret that the work, on the whole, was not more perfect, more thoroughly compacted, concocted, and elaborated, and such as the literary and critical reader had a right to expect from the author of an English Grammar, and Dissertations on the English Language. For all *such* errors and ignorances, we crave the indulgence and protection of an enlightened public.

We have expressed, what we really feel, respect and gratitude for the industry and zeal of a writer who has submitted to so much laborious and painful research, not with

any view to emolument or fame, but "solely from motives of humanity." Our prepossessions are all strongly in his favour; but, though friends of Plato, we are more the friends of truth. At present, we do not see sufficient reasons for retracting any of the opinions that have been given in our Review. We are sorry, unintentionally, to have called forth what we do not merit, the *anger* and *contempt* of Mr. W. Though surprised, we are not *indignant* at his censure and reproof. We charitably make allowances for the infirmities of human nature, and that too irritable temperament which sometimes belongs to men of genius. Though *age* and *experience* are not convertible terms, we intend that the increase of years shall add to *our learning*, and, if necessary, to *our modesty* and *discretion*. Its influence on *liberality* is less certain; but that quality is not the less to be desired by *all* who *examine* or *controvert* the opinions of others. In these respects the public will decide between the author and the reviewer. It was certainly intended to exercise as much indulgence towards the History of Pestilence as was consistent with a due regard for our own reputation, and a respect for the taste and discernment of our readers. Its dissatisfied author will, we hope, find ample compensation for our deficiencies in the more favourable and indulgent decisions of other courts, in the great republic of English literature, before whom his performance may be tried.]

#### New-York Market.

**I**N the markets of the city of New-York, are to be obtained upwards of one hundred and forty different species of eatable animals, exclusively of tame birds and quadrupeds, as will appear by the following enumeration, which is not offered as a complete one.

**FISH.**

Salmon,  
Codfish,  
Black-fish,  
Bass or Rock-fish,  
Sheepshead,  
Sea-bass,  
Mackerel,  
Spanish Mackerel,  
Horse Mackerel,  
Trout,  
Pike,  
Sun-fish,  
Suckers,  
Chubs,  
Roach,  
Shiners,  
White Perch,  
Yellow Perch,  
Black or Sea Perch,  
Sturgeon,  
Haddock,  
Pollock,  
Hake,  
Shad,  
Herring,  
Sardines,  
Sprat,  
Monhadens,  
Weak-fish,  
Smelts,  
Mullet,  
Bonetta,  
King-fish,  
Silver-fish,  
Porhey,  
Skipjack,  
Angle-fish,  
Grunts,  
Tusk or Cusk.  
Red Drum,  
Black Drum,  
Sheep-head Drum,  
Dog-fish,  
Killi-fish, or Memmeh-chog,  
Bergalls,  
Tom-Cod,  
Red Gournard,  
Grey Gournard,  
Spearings,

Gar-fish,  
Frost-fish,  
Blow-fish,  
Toad-fish,  
Hallibut,  
Flounder,  
Skait,  
Soals,  
Plaise,  
Sting-ray,  
Common Eel,  
Conger Eel,  
Lampreys.      62.

**SHELL-FISH.**

Oysters,  
Lobsters,  
Prawns,  
Crabs,  
Sea-Crabs,  
Craw-fish,  
Shrimps,  
Clams,  
Sea-Clams,  
Soft-Clams,  
Scallops,  
Muscles,  
Black-Muscles,  
Periwinkles.      14.

**AMPHIBIOUS.**

Green Turtle,  
Hawk's-bill,  
Loggerhead,  
Snapping Turtle,  
Tarrapans.      5.

**BIRDS.**

Wild-Goose,  
Brant,  
Black-Duck,  
Grey-Duck,  
Canvass-back,  
Wood-Duck,  
Widgeon,  
Teal,  
Blue, or Broad-bill,  
Dopper,      8.

Shell-Drake,  
Old-Wife,  
Coote,  
Hell-Diver,  
Whistling-Diver,  
Red-Heads,  
Loon,  
Cormorant,  
Pile Start,  
Sheer-water,  
Curlew,  
Marling,  
Willet,  
Wood-cock,  
English Snipe,  
Grey Snipe,  
Yellow-legged Snipe,  
Robin Snipe,  
Dovestie,  
Small Sand Snipe,  
Green Plover,  
Grey Plover,  
Kill-deer,  
Wild-Turkey,  
Grouse,  
Partridge,  
Quail,  
Meadow-Hen,  
Wild-Pigeon,  
Turtle-Dove,  
Lark,  
Robin,  
Large Grey Snow-bird,  
Small Blue Snow-bird,  
Blue-Jay,  
Yellow-tails,  
Clape,  
Black-bird,  
Wood-Pecker,  
Blue Crane,  
White Crane.      51.

**QUADRUPEDS.**

Deer,  
Bear,  
Raccoon,  
Ground-Hog,  
Opossum,  
Squirrel,  
Rabbit,  
Hare.      8.

*The Retort Direct.*

SOME time after the evacuation of Boston, in the late war, two English officers, of the New-York garrison, walking on the quay, met a New-England-man, who walked about on his parole, and who, unluckily, had an hump-back. One of the loungers, as soon as he came up with the stranger, clapt his hand upon the prominence and exclaimed, "Hallo! my little fellow! what hill is *this*?"

The abruptness of the salutation startled the little man at first; but, as soon as he had cast an eye on the questioner, he twisted his features into a peculiarly arch expression, and replied, "Bunker's Hill, Sir!"

The gentlemen thought proper to be angry, and began to be very liberal of their "Dam'd scoundrels" and "Yankee puppies."

"Gad-a-mercy, gentlemen," said the honest Captain, "if you must be angry, be angry at yourselves and my father. You called my hump a *hill*, and my father gave me his own name, Jonathan *Bunker*; and it is no fault of mine that I carry a *hill* upon my shoulders; and why are you so much out of humour that what is my disgrace should happen to be yours also? Faith, gentlemen, I have joined you a thousand times in wishing *Bunker's Hill* to the devil!"

## American Review.

### ART. XLI.

*The Magnetic Atlas; or, Variation Charts of the whole Terraqueous Globe. Comprising a System of the Variation and Dip of the Needle; by which, the Observations being truly made, the Longitude may be ascertained. The third Edition, with Additions. By John Churchman, Fellow of the Russian Imperial Academy. 4to. pp. 82. New-York. Gaine and Ten Eyck. 1800.*

WHILE the mariner feared to trust himself to the uncertain light of the stars, or beyond the sight of land, navigation advanced with slow and timid steps. The immense importance of the discovery of the polarity of the magnet in accelerating its progress, is evident from the numerous voyages which have been undertaken since, by which the ocean and the land have become subjected to the empire of man.—

Before this great discovery, the spirit of enterprise was limited and confined; but, possessed of that faithful guide, the compass, the mariner soon dared to traverse unknown seas, amidst all the changes of the sky, and to explore every region of the globe with confidence and security.

At the time of this discovery (1302), the direction of the magnetic needle is supposed to have been nearly in the plane of the meridian. Its variation from the polar star was beheld by those early navigators who first dared to seek their way across the pathless ocean, with astonishment and alarm. And the ablest mathematicians and astronomers, from that time to the present, have exercised their sagacity, in vain, to discover the cause of so singular a phenomenon. We say, in vain, because the most that has, as yet, been offered in its explanation, is ingenious hypothesis and plausible conjecture. The labours of those

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who have been employed in their researches on this interesting and difficult subject, have not been useless, since they afford some, even an imperfect, remedy for the errors in the calculations of the navigator, caused by the variations of the position of the magnetic needle.

Among those who have been most successful in suggesting expedients for ascertaining the magnetic variations, and in exploring their causes, Mr. Churchman, for his ingenuity, zeal, and persevering industry, merits to be honourably mentioned. Though this is an age of experiments, it no less abounds with speculation and theory. Of all speculations, those which relate to useful science demand the most favourable reception. In an introduction, Mr. C. has given a history of magnetic discoveries, and an account of the various hypotheses formed by scientific and ingenious men, to account for the magnetic variations. Had those variations been governed by any fixed and known laws, which influenced their mutations in different places, they might have been settled with sufficient certainty by a series of observations and calculations made for that purpose. But the quantity of variation was found to be fluctuating and subject to an almost endless variety of changes. The hypothesis which, in Europe, has been regarded as the most plausible, and as approaching the nearest to truth, is that of the great mathematician Halley, and, after him, Euler. The Halleyan theory must be familiar to those who have bestowed any attention on the subject; but it may be acceptable to many of our readers to see it as stated by Mr. C.

"The same Dr. Halley who made so many real improvements in science, spent much time in trying to ascertain the laws of the magnetic variation. He published, in the year 1683, his first theory

of the magnet, in which he made this conclusion: 'The whole globe of the earth is one great magnet, having four magnetical poles, or points of attraction; near each pole of the equator two; and that, in those parts of the world which lie near or adjacent to any one of these magnetical poles, the needle is governed thereby, the nearest pole being always predominant over the more remote.' Although Dr. Halley's first theory was favourably received at home and abroad, he was soon sensible of several insurmountable difficulties in it. It is plain that the magnetic poles are not fixed, but moveable, as appears by the great changes of the needle's direction. In England, where this discovery was made, the direction of the needle has changed no less than 33 degrees in 200 years. Dr. Halley, probably considering the difficulty of forming any system without a number of observations, made application to government, in the reign of William and Mary, when this matter was considered in so favourable a point of view, that the command of the Paramour Pink, one of the ships of the royal navy, was given to Dr. Halley, with orders to seek, by observation, the discovery of the rule of the variation of the compass. Dr. Halley made magnetic observations at Brazil, St. Helena, Barbadoes, Bermudas, Newfoundland, and other places on land and sea. He arrived in England in September, 1700, and the next year published a chart on Mercator's projection; which will preserve his name longer than brass or marble. This was done by drawing lines through those parts where the variation was equal: but his observations were by no means universal. Dr. Halley, now satisfied his first theory would not bear the test, communicated his second to the Royal Society under the following appellation: 'An Account of the Cause of the Change of the Variation of the Magnetical Needle; with an Hypothesis of the Structure of the Internal Parts of the Earth.'

"In this paper he says, 'These difficulties had wholly made me despond, and I had long since given over an inquiry I had so little hopes of, when, in accidental discourse, and least expecting it, I stumbled on the following hypothesis: the external parts of the globe may well be reckoned as the shell, and the internal as a nucleus, or inner globe included within ours, with a fluid medium between, which, having the same common centre

and axis of diurnal rotation, may turn about with our earth each twenty-four hours; only this outer sphere having its turbinating motion some small matter either swifter or slower than the internal ball: and a very minute difference in length of time, by many repetitions becoming sensible, the internal parts will, by degrees, recede from the external; and, not keeping pace with one another, will appear gradually to move either eastwards or westwards by the difference of their motions.'

"Dr. Halley supposes the fixed poles are the poles of this external shell or cortex of the earth, and the other two the poles of a magnetical nucleus, included and moveable within the other; and, finally, Dr. Halley concludes this motion is westward.

"Instead of the motion of the magnetic influence moving westward, as Dr. Halley supposed, the two magnetic points will be found to move from west to east, the northern one quicker, and the southern slower, than the earth; so that the apparent revolution of the northern magnetic point is from west to east, and the apparent revolution of the southern magnetic point is from east to west.

"Since Dr. Halley's chart was published, the greatest part of a century has passed, affording many observations. I hope to prove clearly, in the following work, by calculations from the actual observation from which Dr. Halley's chart was constructed, and from others, that two magnetic points alone, not diametrically opposite to each other, are sufficient to account for the singular figure of the lines passing through the points of equal variation: if so, it will appear unphilosophical to suppose more magnetic points than are absolutely necessary to account for the phenomena.

"The quantity of the variation being in a state of fluctuation throughout the world; at the same place it changes, at one time quick, at another time slow; sometimes almost stationary, and then retrograde; at the same time, in different places, there is the same variety of changes. In the space of forty years, the lines laid down by Dr. Halley were grown entirely useless. For want of a knowledge of the principles of the variation, other charts could not be constructed without a multitude of observations. William Mountain and James Dodson, fellows of the Royal Society, undertook to renew the chart of Dr.

Halley; and, receiving the assistance of the commissioners of the navy, and of the directors of the East-India, African, and Hudson's Bay companies, they obtained leave to peruse the journals of those mariners who were under the direction of each respective body; from which, the charts were re-published for 1744 and 1756. From the great number of observations in their possession, they doubted not, at first, of being able to draw lines representing the variation at the four different periods, 1711, 1722, 1733, and 1744; and thence, by analogy, to have performed the same for 1755; but they soon found the impracticability of this scheme, as they themselves acknowledge, experience having pointed out to them the irregular mutations of the variation. Any expectation before retained of re-constructing a new set of lines by analogy, soon vanished; and they were obliged to pursue their tedious method of proceeding, by collecting the greatest possible number of observations; thus they were enabled to approve of some and reject others, accordingly as they were supposed to be supported or not by concurrent testimony; and from thence to draw lines representing the variation at that time. They also published charts of the same kind for 1756; but those charts of Mountain and Dodson, not being constructed by their own observations, but from observations made by various Captains of ships, the different methods of observing the variation, together with the uncertainty of the situations of places where the observations were made, these charts cannot be expected to be true, in every part, any more than Dr. Halley's chart, which was not founded entirely on his own observations. Dr. Halley himself seems not to give them as exact, as well for want of a sufficient number of observations, as principally because many of the observations upon which his chart was founded, were made long before the epocha of 1700."

Mr. C. acknowledges his obligations to the great Euler, on whom he bestows the highest praise. That great genius, in 1757, published a memoir on the magnetic variations, in which he endeavours, by most laborious and masterly calculations, to ascertain the position of the needle in every part of the earth.

He made his computations for two poles only, one of which he places in latitude  $76^{\circ}$  north, and longitude  $96^{\circ}$  west from Teneriffe; and the other in latitude  $58^{\circ}$  south, and longitude  $158^{\circ}$  west from Teneriffe; and accompanied his memoir with a chart of Halleyan curves, adapted to these calculations for the year 1757. The use of the Halleyan chart, and the variation charts which it has been necessary to construct since, appears to be the furnishing an easier way of finding the longitude. The variation lines being drawn on the chart, and the latitude and variation being observed, the point of intersection of the parallel of latitude and the line of variation, is the true place of the observer.

Mr. C.'s book is divided into six chapters: the first consists of *definitions and corollaries*, which cannot be wholly understood without the diagrams to which he refers. The second chapter contains the solution of problems, accompanied with a table shewing the place of the northern magnetic point, according to its annual revolution round the north pole of the earth, and exhibiting the variation by calculation and observation for thirty-seven different years between 1621 and 1801.

These computations are made for the latitude of the royal observatory at Greenwich, which is the place taken in his examples. But this mode of calculation has been objected to, as not applicable to other places, with any tolerable certainty. If this objection be well founded, the mode of solution proposed by Mr. C. can be of no extensive use, nor remove the cloud which has hitherto veiled the subject.

In his third chapter, Mr. C. endeavours to remove objections to the false variations. We shall give it entire.

VOL. III. No. 5.

" Several objections have been stated against making accurate observations of the magnetic variation at sea.

" *Objection 1st.* The same compass has been said to give a different variation, from no other cause than putting the ship's head a contrary way.

" *Answer.* This might readily happen if there was more iron near the compass on one side of the ship than on the other. The following remedy is proposed for this difficulty:—Let there be fixed a true meridian on shore, but near the ship, out of the reach of the attraction of iron: here let the variation be taken on this meridian; then, before she sails, let the variation be taken on board the ship, with her head turned, if occasion should require, on every point of the compass. By noting the difference between the true variation on the true meridian, and the false variation on board, a table of difference may be constructed, which may show the allowance necessary to be made for false variation throughout any voyage, while the iron remains in the same situation. Or, if the azimuth compass is firmly fixed to a three-legged staff, about five feet above the deck, it will then be nearly out of the reach and influence of the iron.

" *Objection 2d.* The same compass, removed a few miles, but at a different time of the day, has been said to give variations differing from one another.

" *Answer.* As it is impossible to move, either in the same meridian or parallel of latitude, without having a different variation, it is not strange if there should be a sensible difference in a few miles: besides, if the observations are made at different times of the day, the small diurnal variation, which seems reducible to certain fixed laws, will require to be allowed for.

" *Objection 3d.* The same compass, on the same day, and in the hands of the same observer, has been said to give variations differing from one another, on board the same ship, when under sail, and when at anchor in a road-stead.

" *Answer.* A ship being under way must certainly change her situation: if the variation was not different in different places, it would be hard to know the situation of the place by the variation; therefore, one answer may apply to both the second and third objections.

" *Objection 4th.* Compasses, made by the same artist, at the same time and

place, but on board different ships, have been said to differ in the variation.

*"Answer.* This might arise from a greater quantity of iron in one ship than another, placed in such a situation as to give a false variation to the needle.

*"Objection 5th.* The same compass, on board the same ship, and within a few miles of the same situation, but at different times of being in such situation, is said to have given different variations.

*"Answer.* The two magnetic points being known to perform revolutions, the variation must, of consequence, continually alter, more or less, in every part of this globe; therefore the different variation may readily be accounted for, as well from the difference of time as the different situations of places.

*"Objection 6th.* Different compasses, at the same time, on board the same ship, and, in every respect, under the same circumstances, are said to have given variations differing from one another.

*"Answer.* Different compasses, if true, are found to agree with one another on shore. I knew an instrument-maker, in particular, who had a meridian on shore, and made many circumferenters. He made a rule never to turn one out of his hands till he proved it by his meridian. By this method all his instruments would agree one with another.

"Captain Cook, when he observed the transit of Venus at the Island of King George III. or Otaheite, although he found, in some instances, that different instruments gave different variations, yet, in the account of his voyage, he writes, "the same needle agrees with itself in several trials one after another." This seems to prove what dependence may be placed upon a true needle. The cause of different instruments disagreeing must then be occasioned by a fault in the workmanship.

"Hitherto it has generally been thought useless to try to obtain the variation with a great degree of accuracy, merely for the purpose of steering the course of a ship: but in order to make the variation scheme useful in finding the situation of a ship at sea, it will be necessary, in order to counteract the motion of the waves, to make a number of observations with great care, and take a mean for the true variation. In this respect a little practice will point out the path towards perfection.

"It is well known, that on land there

is no difficulty in determining the longitude by Jupiter's satellites: if the true situation of any coast, and the situation of the two magnetic points are known, the true variation may be found by calculation: so that, if bodies of iron ore on the sea-coast should even influence the needle, the difference between the variation, by calculation and observation, will consequently be the allowance for false variation. By this method the variation may be corrected with a little care.

"It is probable the magnetic observations, in Captain Cook's last voyage, are still as accurate and extensive as any other yet published; but as the variation of the compass is subject to change, the length of time between Captain Cook's last observations, and the time for which the charts are constructed, will cause some difference unless the proper allowance is made."

In the fourth chapter, are the following "hints concerning the cause of magnetic variation."

"Notice has been already taken, in the introduction, of the hypothesis of Dr. Halley, with which he attempted to account for the magnetic variation by four magnetic poles. From a multitude of magnetic observations, made as well in Dr. Halley's day as since, it is found that the first and last magnetic meridians are always arches of great circles. If there were, according to Dr. Halley, four magnetic poles, two fixed and two moveable, they could never admit any one magnetic meridian to be an arch of a great circle, unless all the said four poles were situated in the same plane; and as the two magnetic poles or points move round the poles of the earth at different periods, the two fixed poles of our earth, which Dr. Halley supposed were magnetical, could never continue in the same plane with those two moveable magnetic poles. Hence it must follow, that there are but two magnetic poles or points, and that the poles of this earth have no more influence on the magnetic needle than any other part of the earth.—Now, there must necessarily be a cause for the needle's having an universal direction towards these two magnetic points; and this cause must either be above or below the surface of the earth. Dr. Halley supposed the cause to be a nucleus, or inner globe, included within our globe, with a fluid medium between. The motion of the inner globe he thought to be com-

municated by the outer one. While the motion of the magnetic influence was supposed to be westward, there was some degree of reason for Dr. Halley to account for the variation as he did; but, as it is now determined, without the least doubt, that the northern magnetic point moves faster than the earth, from west to east, the case seems entirely altered.

"It is an established axiom, that "no cause can give what it has not itself;" how, then, can the earth give a swifter motion than it has itself to a nucleus therein contained? The northern magnetic point revolving quicker, and the southern slower, than the earth, the apparent revolution of the northern one must be from west to east, while the apparent revolution of the southern one is the contrary way. Whereas, if the variation of the variation was occasioned by a nucleus, Dr. Halley's two moveable magnetic poles should move the same way, and with equal velocities.

To determine the periods of the magnetic points, it was necessary to know their true situations for different times. If the exact latitude of the magnetic points were well known, it would be easy to fix their longitudes. To fix their places properly, it was necessary to have more observations made near the first and last magnetic meridians. But I conceive the best mode of proving the places of the magnetic points would be to make astronomical observations on the spot. Seeing navigators have often been in much higher latitudes, it would be very easy to approach the magnetic points: for example, the northern one might be found by following the horizontal needle till it became indifferent to any particular direction; or it might be found by the inclination of the dipping needle. With a view of visiting the northern magnetic point in particular, as this expense would fall heavy on an individual, I have several times endeavoured to describe the importance of such a voyage—first to the American Congress, and again to the Board of Longitude in Great-Britain—apprehending such an expedition would cast light on this mysterious principle, as it might go near to determine the cause of the variation, and pave the way to other useful discoveries: but as I have not hitherto been fortunate enough to succeed in undertaking this expedition myself, I would beg leave earnestly to recommend this matter to the particular attention of the gentlemen who, under

the British government, have the direction of the survey of the north-west coast of America. The present king of Great-Britain having distinguished himself so eminently in the cause of science, I hope this matter will not be unworthy their attention.

"Let the cause of the magnetic variation be what it may, it is very remarkable that the sidereal revolutions of the two magnetic points are regularly performed in the same way, and are also very nearly equal, in time, to the nearest satellites of several of the planets: for instance, the nearest of Saturn's, according to Dr. Herschell, performs one sidereal revolution in 22h. 40' 46<sup>11</sup>''

Professor Euler conjectured the magnetic poles moved from east to west. The place of the north magnetic point is supposed by Mr. C. to be nearly the same as conjectured by Halley and Euler. And there appears much plausibility in the supposition that many discoveries might be made, and much valuable information derived from a set of judicious observations made in Baffin's Bay, or in a latitude near the supposed place of the north magnetic pole.

The fifth chapter is concerning the construction of charts. In the delineation of his chart, Mr. C. has undoubtedly made a material improvement on those of Halley, which, formed on Mercator's or Wright's projection, produces a great distortion of the curves near the two poles, and thereby alters the appearance in the two places where it is of the greatest consequence to preserve their true magnitude and proportions. The charts of Mr. C.'s atlas have blank gores, or gussets, which, when cut out, the remainder will fit and cover a globe forty-eight inches in circumference.

"The earth's meridians meeting in the poles of the earth, the magnetic meridians meet in the two magnetic points, experience proves that the influence of one magnetic point is greater than the other; on this account the magnetic meridians

are not curves truly circular, except the first and last, which are arches of great circles. The nature of the curves being known, the proportion of influence is also known, and the curves will always be included within the most rigid rules of calculation.

"To fix the places and periods of the magnetic points, thousands of calculations have been made that do not appear in the present work: as they were made merely for trial, it is unnecessary to make them public.

"In a former publication I proposed a Magnetic Almanac, which will contain an universal set of tables, showing the variation corresponding with any part of each meridian, without the trouble of measuring angles. Such tables, *when the places and periods of the magnetic points are proved to be true, and the theory settled,* will afford a ready means of applying the principles to practice. But if, by future experience, the places and periods of the two magnetic points should not be found very exact, at present this will, no doubt, be deemed pardonable, seeing the exact length of a year has not been long determined, notwithstanding the many volumes of astronomical observations made during many centuries."

An improvement also has been made by Mr. C. in this third edition of his charts, by drawing dotted curve lines through the different places where the variations are equal, thereby avoiding the trouble of measuring angles, which it was difficult to do with accuracy in the former charts. These lines of equal variation have been compared with the observations of modern circum-navigators; but the author, at the same time, admits that there are some circumstances where *two magnetic points* alone are not sufficient to account for the extraordinary shape of the dotted curve lines passing through the points of equal variation. The charts are accompanied with the necessary explanations, and a method of finding the variation by an azimuth.

The sixth and last chapter contains "an hypothesis concerning magnetic tides." Mr. C. gives a

brief notice of the deluges and remarkable inundations and retrocessions of the ocean, which have taken place in the world, and supposes them to have happened according to the revolutions of the two magnetic points, which, as they approach the meridian of any place, the sea appears to gain on the land, and the contrary when the magnetic points recede from a place.

"It is highly probable these revolutions of the ocean are governed by laws as uniform as the common tides. If these laws were once fully known, we might calculate a deluge as well as the return of a comet. And it would be of the utmost importance in geography: for, let a map of the world be ever so correct, in process of time, as the ocean continuing to gain in some places while it loses in others, the map becomes erroneous. And after knowing the proportion between land and sea throughout the globe, as we know already the number of acres contained in the whole, the quantity of land emerging every year might also be easily estimated. This, in round numbers, I take to be about two millions.

"If, when the northern magnetic point approaches the meridian of any place, the ocean should uniformly be found to rise, so as to cover the low grounds, this may be termed a magnetic tide: and if, when both magnetic points are in conjunction, the ocean should rise so as to cover the higher grounds, this may be termed a magnetic spring tide."

In an appendix, Mr. C. has given the letters received by him from various learned societies and distinguished men in Europe and America, by whom he appears to have been received with a polite and respectful attention. None, however, entered so fully into his design as to proffer their aid in crowning all his exertions with the proposed voyage of discovery and experiment. Yet, the philosopher will believe that the revenues of a great sovereign would be better employed in the solution of an important problem in nautical science, than in carrying on any schemes of con-

quest and national aggrandizement. From the government of his own country, Mr. C. had reason to expect the desired patronage and assistance in prosecuting an inquiry of so much importance to a commercial and enterprising nation. But the caution exercised by Congress, in the then existing state of its finances, was perhaps reasonable. Though nothing has since been done by Mr. C. towards the *practical* success of his principles, or to fortify his hypothesis, yet, a voyage of the kind, proposed, planned and conducted with judgment and ability, though it might fail to confirm the truth of such an hypothesis, would still be productive of great benefit to nautical science.

At present, we can say, in the language of the *Princess of Daschkaw*, addressed to the author, that by his "further inquiries and discoveries, especially relating to the southern hemisphere, the *calculation of the exact revolutions of the two magnetic planets* round the poles of the earth, by a greater number of observations," he would greatly oblige the nautical world, as well as her Highness. Though Mr. C. has hitherto failed in obtaining that patronage and assistance which would have enabled him to ascertain the truth of his hypothesis; or, at least, by a series of accurate observations, to have given greater certainty and precision to his calculations on this subject; yet he has the satisfaction of reflecting that he has done, perhaps, all in his power to prosecute his inquiries, and that he merits the gratitude and thanks of mankind.

## ART. XLII.

*Sermons on some of the first Principles and Doctrines of true Religion.* By Nathanael Emmons, D. D. Pas-

*tor of the Church in Franklin, Massachusetts.* 8vo. pp. 510. Wrentham. N. and B. Heaton. 1800.

THIS is the volume which we announced to our readers in the Magazine for September last, as having been published a few weeks before. A more careful perusal of it has convinced us that it deserves, what we then intimated an intention of giving it, a more detailed and ample consideration.

Dr. Emmons has been, for some time, considered as one of the most distinguished champions of what is called *Hopkinsian divinity*, in Massachusetts. It is presumed few of our readers need to be informed that the theological system so denominated, is *Calvinism* carried to a greater length, with regard to some particulars, than it was by the orthodox divines of the last age; and that the name is derived from the Rev. Dr. HOPKINS, pastor of a congregational church in Newport, Rhode-Island, who early rendered himself conspicuous as a friend and teacher of these peculiarities. How far Dr. E. conforms himself, in some respects, to the system which he, in general, adopts, will hereafter appear.

The sermons in this volume, are twenty in number. 1. On the Being and Perfections of God. 2. On the Plenary Inspiration of the Scriptures. 3. On the Essential and Immutable Difference between Right and Wrong. 4. On the Doctrine of the Trinity. 5. On Affections being Essential to the Moral Perfections of the Deity. 6. The Glory of God Illustrated. 7. The Testimony of Christ to his own Divinity. 8. On Conscience. 9. Man's Activity and Dependence Illustrated and Reconciled. 10. The same subject continued. 11. Love the Essence of Obedience. 12. The Primitive Rectitude of Adam. 13. On Original Sin. 14. The Nature,

Extent, and Influence of the Moral Depravity of Sinners. 15. On the Special and Irresistible Grace of God in the Conversion of Sinners. 16. The Divine Conduct in the Reprobation of Incorrigible Sinners, both Illustrated and Justified. 17. On the Unpardonable Sin. 18. The true Character of Good Men Delineated. 19. The same subject continued. 20. The proper Design and Energy of Prayer.

It will be readily perceived by the intelligent reader, that some of the subjects above stated, are among the most important in their nature, and the most difficult to be discussed, that occur to the theological student. Dr. E. has treated them in a way which evinces him to be an acute, ingenious, and well-informed man. He reasons forcibly; but sometimes with unnecessary parade. He refers to the labours of others with the familiarity of one much conversant with books; but not always without pedantry. He frequently deviates from the common path, and in a very plausible manner; but, in some instances, with an apparent love of singularity. These remarks apply to several of the discourses in this volume; and, in a particular manner, to the first, "On the Being and Perfections of God." The reader will be able to judge how far our opinion is correct, by finding, in a *popular sermon*, the following paragraphs:

"If the world *might* have had a cause, then it *must* have had a cause. Some seem to scruple whether this can be fairly made out by strict and proper reasoning. Lord Kaines and Mr. Hume deny that it implies any absurdity to suppose that a thing may *begin to exist without a cause*. And hence they conclude it is impossible to prove, that every thing which *begins to exist must have a cause*. Mr. Hume says, a cause is nothing more than an *antecedent to a consequent*; and an effect is nothing more than a *consequent of an antecedent*. But this representation of cause and effect is contrary to common sense.

\* "That is, if it moves as fast as possible, which is supposed."

When a number of men walk in procession, they bear the relation of antecedent and consequent to each other, but not the relation of cause and effect. The motion of those who walk before is no cause of the motion of those who walk behind; or, in other words, the antecedents do not bear the relation of *cause* to the consequents, nor the consequents bear the relation of *effect* to the antecedents. The idea of cause and effect always carries something more in it than the bare perception of *antecedent* and *consequent*. This we know from our own experience. The operation of our own minds gives us a clear and distinct perception of cause and effect. When we walk, we are conscious of a power to *produce motion*. The exercise of this power gives us the perception of *cause*, and the motion which flows from it gives us the perception not only of a *consequent*, but of an *effect*. Our idea of cause and effect is as clear and distinct as our idea of heat and cold, and is as truly correspondent to an original impression. This being established, the way is prepared to show, that if the world *might* have had a *cause*, it *must* have had a *cause*.

"Whatever we can conceive to be *capable* of existing *by a cause*, we can as clearly conceive to be *incapable* of existing *without a cause*: for that which renders any thing *capable* of existing *by a cause*, renders it equally *incapable* of existing *without a cause*. Thus, if the *nature* of a certain wheel render it *capable* of being moved *by a cause*, then *that same nature* renders it *incapable* of moving *without a cause*. Or, if the *nature* of a certain wheel render it *capable* of moving *without a cause*, then *that same nature* renders it *incapable* of being moved *by a cause*. Suppose there are two wheels, the one large and the other small. Suppose it is the *nature* of the large wheel to stand still of itself, but the *nature* of the small wheel to move of itself. Here it is easy to see, that motion, in one of these wheels, may be owing to a *cause*, but not in the other. The large wheel, whose *nature* it is to stand of itself, may be moved *by a cause*: for, if a proper power be applied to it, motion will instantly follow; and if that power be withdrawn, motion will instantly cease. But the small wheel, whose *nature* it is to move of itself, cannot be moved *by a cause*: for if any power whatever be applied to it, the motion will be the same;"

and, of consequence, the power applied will produce *no effect*, and be *no cause*. If this reasoning be just, then whatever we can conceive to be *capable* of being an *effect*, *must* have been an *effect*; or whatever we can conceive to be *capable* of having a *cause* of its existence, *must* have had a *cause* of its existence. If we can only *conceive*, therefore, that the world in which we live, and the objects with which we are surrounded, are *capable* of having had a *cause* of their existence, then we can as clearly *conceive*, that it was absolutely impossible for them to have come into existence *without a cause*.

"But Mr. Hume does not pretend to deny that the world is *capable* of having had a cause. And if this be true, then it is certain to a *demonstration*, that there was *some cause* which actually produced it. That is demonstrably false which *cannot be conceived* to be true; and that is demonstrably true which *cannot be conceived* to be false. It is demonstrably false, that a body can move north and south at the same time; for it is not in the power of the mind to *conceive* that a body is moving north while it is moving south. It is demonstrably true, that two and two are equal to four; for it is not in the power of the mind to *conceive* that two and two should be more or less than four. It is demonstrably true, that all the parts are equal to the whole; for it is not in the power of the mind to *conceive* that all the parts should be more or less than the whole. And, in the same manner, it is demonstrably true, that the world *must* have had a *cause* of its existence. We can clearly *conceive* that the world is *capable* of having had a *cause* of its existence; and, therefore, we cannot *conceive* that it was *capable* of coming into existence *without a cause*. The *possibility* of its having had a *cause*, destroys the *possibility* of its having come into existence *without a cause*, just as the *possibility* of a body's moving *one way* at once destroys the *possibility* of its moving *two ways* at once. Had Hume and Kaines properly consulted the operation of their own minds upon this subject, we presume they never would have granted, that it was *possible* for the world to have come into existence *by a cause*, and yet asserted that it was *possible* it might have come into existence *without a cause*. By granting the *possibility* of the world's coming into existence *by a cause*, they have virtually granted, that it was absolutely *impossible* it should have come into exist-

ence *without a cause*. The bare possibility of the world's *beginning* to exist, amounts to a demonstration that it *did begin* to exist. And the bare possibility of its *beginning* to exist *by a cause*, amounts to a demonstration, that *there was some cause* of its beginning to exist."

On the doctrine of the Trinity, in the eighth sermon, Dr. E. writes perspicuously and ably. We observe, however, that he departs from most of the divines usually denominated *orthodox*, in his ideas respecting the *filiation* of the second person in the trinity. But this we barely notice, without presuming to offer an opinion on a doctrine so sublimely mysterious; and on which some of the best heads and hearts in the christian world have differed materially.

In the eighth discourse, "On Conscience," Dr. E. does not fully satisfy us. He speaks, indeed, sensibly and instructively on the subject; but he leaves several of the leading and most important and practical points of inquiry respecting it, undecided; or, at least, vaguely exhibited. Among the various practical inferences with which this discourse concludes, is the following:

"If it be true that conscience is a distinct faculty of the soul, and necessarily constitutes a *moral* agent, then it is very natural to conclude, that infants are *moral* agents as soon as they are agents. Though they are born weak and helpless creatures, yet they very early discover not only motion, but action. When they are but a few days old, they appear to act voluntarily in the view of motives. They are pleased with some objects, and displeased with others. They never fail, for instance, to prefer light to darkness, and sweet to bitter. By such instances of choosing and refusing, they appear to be *agents*, or to act voluntarily in the view of motives. But we cannot suppose that they are *mere* agents, in these free, spontaneous, voluntary exertions. For if they were *mere* agents, they would not be men in miniature, nor be capable of becoming *moral* agents. *Mere* agents are utterly incapable of becoming *moral*

agents. This has been demonstrated by all the experiments which have been made upon tamed animals. Though they have been taught to do many curious things, and to imitate a thousand human actions, yet they have never been taught to distinguish virtue from vice, nor to feel the force of moral obligation. They are by nature mere agents; and, without a new nature, they cannot be made, nor become moral agents. And if infants were, at first, mere agents, they could never be made, nor become moral agents. Neither experience, nor observation, nor instruction, could give them the faculty of moral discernment. We may use many means to strengthen and refine the mental powers of infants and children; but there are no means to be used to give them any new intellectual faculty. If conscience, therefore, be an essential faculty of the human mind, it must belong to it in infancy. And if infants possess this faculty of moral discernment, then they must, of necessity, commence moral agents as soon as they commence agents. There seems to be no way to avoid this conclusion, but to suppose that conscience cannot be exercised so early as the other faculties of the mind. But how does it appear that conscience cannot be exercised as early as any other intellectual faculty? It does not appear from experience: for every person knows that he has been able to distinguish right from wrong, and to feel a sense of guilt, ever since he can remember. It does not appear from observation: for infants discover plain marks of moral depravity, and appear to act *wrong* as soon they begin to act. And it does not appear from scripture: for the Bible represents infants as sinful, guilty creatures, as soon as they are born, which plainly implies that they are moral agents. In a word, scripture, reason, observation and experience, are all in favour of the moral agency of infants. And if we do not admit that moral agency commences in infancy, it is impossible to determine, or even to form a probable conjecture, when it does commence."

Is not this extreme useless, and, therefore, objectionable refinement?

In the eleventh discourse, which treats of *love* as comprehending the whole of obedience, Dr. E. delivers some opinions to which, we suspect, he will find many objectors.

We do not refer to the leading doctrine expressed in the text, and taught in the discourse, but to the following remarks, introduced by way of inference:

" Some suppose that a good heart essentially consists in a good principle, taste or relish, which is totally independent of the will. They imagine that Adam was created with such a good principle, taste or relish, which was the source of all his holy exercises and actions, before the fall. And upon this ground they suppose that regeneration consists in implanting a new principle, taste or relish in the mind, which is the source of all the holy exercises of the subject of grace. But this sentiment is totally repugnant to the law of love. This law requires no such principle of holiness, but holiness itself. This law requires nothing which is *pervious* to love, but love itself. This law requires no dormant, inactive, torpid disposition, inclination, or taste, but the free, voluntary exercise of true benevolence.

" Some suppose that a bad heart consists in a bad principle, disposition, or inclination, which is entirely distinct from sinful, voluntary exercises. They represent a corrupt nature, or depraved heart, as the source of all sinful affections and passions; and they maintain that this corrupt nature is conveyed from Adam to all his posterity, who, they suppose, are morally depraved before they have one sinful exercise, volition, or affection. But it appears, from what has been said in this discourse, that all sinfulness consists in the various exercises and modifications of self-love. The divine law condemns these exercises and nothing else. And our consciences concur with the sentence of the law, and condemn us for sinful exercises only. Hence we intuitively know that we never did derive a morally corrupt nature, or a morally corrupt principle, or a morally corrupt heart, from Adam. All our sin is personal, and consists in our own free and voluntary exercises.

" Some suppose that sinners are *passive* in having a new heart, or in becoming real saints. But if a new heart does not consist in a principle of holiness, but in the exercise of holiness or true benevolence, then the sinner may be as *active* in beginning to be holy as in continuing to be holy—in turning from sin to holiness, as in perfecting holiness in the fear of God."

When Dr. E. asserts that a bad heart does *not* consist in a bad *principle, disposition, or inclination*; and that a good heart does *not* consist in a *reigning and governing principle of holiness*, is he aware of the consequence? Can no man be called bad or good, with propriety, who is not immediately in the exercise of specific, malignant, or benevolent emotions? But we would merely state our doubts—it is not for us to enter the lists with theological metaphysicians.

Most of our readers probably know that one branch of the *Hopkinsian* peculiarities in theology is this: that the Deity exercises, in the production of *evil*, the same *direct and positive agency* as in the production of *good*. If it be possible to carry this doctrine too far, or to state it in a manner which deserves to be called offensive, we think Dr. E. has done so, in the sixteenth discourse, in which “the divine conduct in the reprobation of incorrigible sinners, is illustrated and justified.” On this subject he speaks in the following manner:

“That God hardened his heart. We read, ‘The preparations of the heart in man, and the answer of the tongue, is from the Lord.’ And we read again, ‘The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.’ Pharaoh, as a man and as a king, was just as much dependent on God as other men and other kings. His heart, therefore, was in the hand of the Lord, who had a right, as well as power, to turn it whithersoever he pleased. And he was pleased to turn it against all good. God told Moses, before he sent him to Pharaoh, that he *would* harden his heart; and he repeatedly told Moses, after he had sent him to Pharaoh, that he *had* hardened his heart. God intended to hinder Pharaoh from granting the request of the children of Israel, until he had prepared him for his final overthrow. And he foretold, that nothing short of hardening his heart would fit him for that fatal event: for the powers and faculties which he had given him, the exalted

dignity which he had conferred upon him, and all the peculiar circumstances under which he had placed him, would have mutually conspired to fit him for heaven, if his heart had been tender and benevolent. It is often thought and said, that nothing more was necessary, on God’s part, in order to fit Pharaoh for destruction, than barely to leave him to himself. But God knew that no external means and motives would be sufficient, of themselves, to form his moral character. He determined, therefore, to operate on *his heart itself*, and cause him to put forth certain *evil exercises*, in the view of certain *external motives*. When Moses called upon him to let the people go, God stood by him, and *moved* him to refuse. When Moses interceded for him, and procured him respite, God stood by him, and *moved* him to exult in his obstinacy. When the people departed from his kingdom, God stood by him, and *moved* him to pursue after them, with increased malice and revenge. And what God did on such particular occasions, he did at all times. He continually hardened his heart, and governed all the exercises of his mind, from the day of his birth to the day of his death. This was absolutely necessary to prepare him for his final state. All other methods, without this, would have failed of fitting him for destruction.”

Is this a sober, scriptural, and useful mode of treating this important subject? Or is it speaking rashly, unwarrantably, and in a way calculated to do harm? We are aware that the point in question is of most difficult solution. It is probably one of those *knots* in theology which no *human* wisdom, perhaps no *created* wisdom is able to untie. To say that God *permits* evil to exist, is, probably, not going far enough: it was, doubtless, *a part of his plan* from the beginning, that sin should enter the world, and should reign in the hearts of men. But here we stop. We will not pronounce that Dr. E. in saying that God prompted Pharaoh, by immediate and positive agency, to exercise malice and revenge, has uttered blasphemy [on a subject so mysterious and awful, we dare not be

positive; we had rather shrink from a decision than decide presumptuously] but we will say that he has shocked our feelings; and that even if he have delivered nothing more than the *truth*, such an harsh, unqualified mode of exhibiting it, can hardly, in our opinion, be calculated to do good. At any rate, if it was thought proper and necessary to bring forward the doctrine which Dr. E. has stated, might it not have been done in a less exceptionable manner? We cannot, indeed, enter into the views of those who would *disguise* or *keep back* any truth, when it is ascertained to be such; but we think there is such a thing as *discretion* in the mode of explaining truth.

In delineating the true character of good men (sermon 18 and 19), Dr. E. contends that their want of entire conformity to the divine law, does not consist in the *imperfection*, but in the *inconstancy* of their holy exercises. Though this position is defended with considerable ingenuity and force, we doubt whether it rests on tenable ground. We rather coincide with the great body of practical writers on theology, who consider the scriptures as teaching that the most elevated exercises of holy affection in good men, while on earth, fall short of the divine standard, and are mingled with imperfection. But, be this as it may, Dr. E. has the honour, so far as we recollect, of being rather singular in his opinion on this subject.

After making these free remarks, we cannot conclude without again paying a tribute of respect to the ingenuity and acuteness of Dr. E. He has a bold, independent mode of thinking, and of expressing his opinions, which exceedingly pleases us. His style is simple and forcible; but is seldom elegant, and never adorned. It is probable few will rise from the perusal of this volume

without feeling themselves instructed by it.

If these discourses were to be viewed as a specimen of Dr. E.'s *common* and *popular* pulpit addresses, we should suspect, either that he is oftentimes wholly unintelligible to his auditors, or else that, under his instruction, they have made very uncommon attainments in *metaphysical* skill and acuteness. But, considering many of the discourses before us as designed only to be *read*, and that by students of theology, or the more intelligent classes of christians, they are, perhaps, not liable to exception.

#### ART. XLIII.

*The Claims of Thomas Jefferson to the Presidency examined at the Bar of Christianity. By a Layman. 8vo. pp. 54. Philadelphia. Dickins. 1800.*

WE are here presented with a *third pleading*, before the bar of christianity, against the claims of Mr. Jefferson to the presidency of the United States. When *political* are combined with *religious* motives, they tend powerfully to excite the zeal and sharpen the ingenuity of the advocates. The present pleader appears in the *unprofessional* garb of a *layman*; and his mode of conducting his cause differs much, both in argument and illustration, from the two coadjutors who have preceded him in the same cause. He disdains to produce books written by the accused, or witnesses who have heard his declarations, to prove that he is not a christian. He entrenches himself behind the bold assertion that the infidelity, and even *atheism* of Mr. Jefferson are *notorious*, and *believed* by every man who has heard any thing of him, as well as by his warmest friends and most zealous advocates. As there is no

small portion of novelty, ingenuity, and spirit in this branch of the author's argument, we shall quote a few passages; though the web is so closely woven together that the threads cannot be detached without injury to the fabric.

"No one, I believe, has hitherto openly and publicly asserted Mr. Jefferson to be a christian. There are bounds to human audacity, as this silence evinces; but these bounds are set merely by the incredulity of mankind, and by the notoriety of that fact to which our assertion may relate.—There is a poor fellow, in a certain house, who has been heard to say, in a numerous company, with emphatical solemnity, that a few months before Washington's death, that great man was offered, by a committee of the Congress, a crown of gold, and the homage of the United States, as to their hereditary sovereign. If one of the company insinuate any doubt of the truth of this great event, the man immediately replies, that all doubt is absurd, since thousands of men witnessed the transaction, and he, in particular, has reason to be positive, since it was *he* who headed this king-making committee, and actually delivered the crown, with his own hands, to the General.

"But what shall we think of this fellow? He cannot, in an affair like this, intend to deceive us. He cannot suppose that his single testimony will be credited, in opposition, it may be, to our own senses. No, it is plain that he himself is deceived, and that the man is *mad*. Thus should we be obliged to decide, with regard to any one who should publicly affirm that Mr. Jefferson was a christian. In such conduct there would be neither knavery nor folly, but mere insanity.

"And yet the difference, perhaps, is of no moment, between absolute assertions of a fact, and a train of argument tending to disprove the opposite of that fact. What can be the purpose of those who deny the evidence of Mr. Jefferson's opinions drawn from his writings? This and that passage, they tell us, do not prove his disbelief of the scriptures. The only inference which such denials can be intended to suggest, must be, that he *believes in them*.

"Though I dissuade you from choosing Mr. Jefferson your president, I am far more his admirer and reverer than

the men who maintain his cause in this manner. I esteem him so much as to think that he is incapable of avowing opinions which his understanding condemns; that he regards the efforts of his followers with contempt and disapprobation; that he frowns, in secret, upon those who are thus labouring, indirectly, to destroy a belief which the frankness of his conversation and deportment has long ago made notorious.

"To go about quoting books and conversations, to show the creed of such a man, is like furnishing an attested copy, from the records of the British Privy Council, of the proclamation of George the Third, as king of Great-Britain, to prove that such is the name of the British monarch. It is like applying the two hands to a lever made of rye straw, in order to lift an apple to the mouth. One might as well take the trouble to convince a well read man that Moses has been mentioned in the Old Testament, by summoning this or that divine to a court of justice, and making him depose, upon oath, that he had read the name of Moses in the sacred volume.

"Such feeble methods of proving a notorious fact are manifestly unjust to the truth. By producing this evidence, we tacitly acknowledge that this is the best evidence we can produce. We open an unbounded field for cavil and objection, and ten to one but the artful adversary will obtain advantages over us, which only our own inadvertency and folly have furnished him.

"Suppose I want to show the atheistical belief of a man who is too candid to conceal his sentiments, and whose belief is well known to all those who are in habits of conversing with him, and, by their means, to the rest of mankind. It would surely be irrational in me to quote a book, written by him ten years ago, wherein atheism is formally defended; for the objector is always ready with his arguments, to show that this book only manifests the writer's opinion *at that time*, and that ten years is long enough to witness twenty changes of opinion. Much less wisdom would there be in quoting a book, from whose contents the irreligion of the author is only doubtfully inferable."

"Thus, if, in order to prove a man to have rejected christianity, I quote his works, in which he denies the truth of the Mosaic account of the deluge, the antagonist is ready with his *yets* and *buts*,

' What,' says he, ' may not a man admit the truth of the New Testament, and yet deny his faith in the Old? No matter whether this can be *truly* done or not. Cannot it, in fact, be admitted by the human understanding, and has not, indeed, this very belief distinguished a numerous sect of christians in the early ages; by whom, at once, Christ was admitted as a divine teacher, while Moses was rejected as the agent of a mighty but evil spirit? Are there not many, at this hour, who distinguish between Moses as the leader and law-giver of the Jews, and Moses as the historian of ages preceding his own; and while they admit his claims to inspiration in the former character, deny him any faith in the latter, but as a mere collector of traditions, and copyist of chronicles?'

" Suppose I should infer his disbelief of inspiration from declarations that all mankind could never have descended from a single pair, or that the Americans are older than the Asiatics. Here I may be again assailed by the same distinctions between the historical and legislative character of Moses, between the usual constructions of his history and another, which has had its advocates, and which places Paradise not in the old, but in the new world: between those who regard the Mosaic record as the history of the origin of man, in general, and others who consider it as a deduction of the origin of the Jews only.

" All such inferences, therefore, are in themselves disputable. Much more so is the evidence of particular conversations. He whose interest it is to deny, will never admit the truth of sayings that are only reported as having been received at second hand; through channels, perhaps, or with intervals of time, which make the authenticity questionable, and the turns of which allow of many a deceitful gloss and plausible evasion.

" It is not on such foundations that I believe; that the friends of Mr. Jefferson believe; that all my fellow-citizens, who extend their inquiries beyond their own noses, believe this person to be no christian. The fact, indeed, has the same kind of evidence which informs us that Mr. Jefferson was once a member of the colonial Congress, and has since been ambassador to France. To prove either of these, by quoting documents and pamphlets, would evince a singular perversion of faculties; it would be relinquishing the true ground, and strongest

hold, and voluntarily retreating to a plain of moving sand, and innumerable unseen pitfalls.

" Thus, then, may we return to our original ground. He who is proposed to you as supreme magistrate is no christian. His political maxims, it is true, are erroneous. His selections of measures and agents, in the administration of the government, will be wrong, will injure and disgrace us, will set our safety and happiness in the most imminent hazard; and this alone would make it your duty to reject him. Supposing him devout and steadfast in the true faith, the political errors of his understanding alone would disqualify him for your ruler, and these errors it will be easy to exhibit in their true light. Many persons have ably executed this task, and an able pen will, no doubt, perform it again: but, at present, I omit to dwell upon these objections, because there is one error of the greatest magnitude, and which would alone form, if not in the apprehension of every citizen, yet, at least, in the minds of those whom I am now addressing, the minds of believers in religion, an insuperable objection. The man who is offered to your choice is without that faith which you deem necessary to future happiness, and to the right employment of those powers which heaven has entrusted, for useful purposes, to man. He is in want of that basis of integrity, on which only integrity can rest, and which becomes more necessary; the want of which is more disastrous and deplorable, in proportion to the extent of that authority, and the force of those talents, with which the man is invested."

Though this writer indulges, in some parts of his performance, in rhetorical exaggeration, and seeks to bear down every opposing argument by the torrent of eloquence, or to dazzle and confound by the splendid images of a creative fancy, yet he is not destitute of liberality and candour in stating, in the strongest point of view, what he regards as the *sophistries* of his antagonists. The *impartial* reader will excuse us for extracting what appears to contain the essence and force of all that can be said on the other side of this important question.

" Will he whisper in your ear, ' that, though religion be of use to give the due direction and force to our principles, yet, self-interest, when it chances to impel to the same course of action with virtue and religion, will, of itself, be strong enough to keep us in the safe and honest path. Thomas Jefferson, to be sure, would be less exceptionable if he had religion; but let us overlook his errors, in that respect, for the sake of his political rectitude. He will not meddle with our consciences: he *cannot* meddle with them. All his power to shake our religious principles, must rest in him as a man. It is by his converse and writings only, that he is a formidable enemy. By raising him to office, we in no respect enlarge his power. He will have nothing to do, as President, with our religious concerns. We have no established church, whose ministers are changed or appointed by him; and of which, therefore, he might rule the destiny, and bid it flourish or decay, by the nomination of men, conniving at, acquiescing in, or favourable to his purposes.

" He will have no power over the funds provided for the support of religious houses, and the encouragement and sustenance of ministers. These, in the strictest sense, are private property, and as sacred from his violating touch, as the purity of our wives or the fastenings of our coffers.

" In no way can any indirect or covert influence be exercised. By what means can he damp the zeal of the apostles of religious truth? It is ridiculous to imagine that he will attempt to bribe our teachers into duplicity, prevarication or neglect: that he will divert the public treasures from the payment of the known agents of the public, its military and civil servants, to the purchase of the consciences of pastors, to hiring their tongues and hands, to betray or counteract the cause of religion.

" Will he give stipends to men who shall wander up and down the land, expounding texts in the *Age of Reason?* Will he erect buildings (churches I cannot call them) in which salaried lectures shall exhort the people to throw off the yoke of priests, and expose to derision the impostures of Moses and Christ?

" Will he endow colleges, and commission professors, for the propagation of deism and anarchy, and employ to these various purposes, the power, the influ-

ence, and the money which he possesses, as President of the United States?

" Will he seduce members of the legislature, and employ them to propose and defend laws subversive of religion and morals, and repay their labours by pensions, and compensate their infamy by offices of trust and profit? What ridiculous bigotry must that be, which can dread these things from Mr. Jefferson? What childish ignorance that which imagines, that even if he had the *will*, the office of President will invest him with the *power* to act in this manner.

" To judge of what we may expect from him, only for a moment, consider the past, and reflect upon what he has already done. Where are the eloquent defences of irreligion which he has written? He is no stranger to the pen. It is a tool, of which he was long ago an accomplished master, and he is fully aware of the power which it gives him over the actions and opinions of mankind. Compared with this; with the miracles which writing and printing are able to perform; with the sway which is exercised by authority and rhetoric, engaged in a cause so congenial to the passions and foibles of mankind, the lust of novelty, and the impatience of restraint; the mere weight of office, and the dignity of station, are as nothing. How has he hitherto employed his leisure and retirements? What books has he written, and how often has he endeavoured to seduce us by the fame of past services, and to dazzle us by the lustre of a great reputation?

" Never. Only one performance, of considerable length, has he written. In that, he has allowed the nature of the subject, in a few occasions, to draw him into the avowal of opinions which ingenuity may, indeed, wrest into hostility to religion, but which are, doubtless, capable of constructions favourable to it; and which, at the very worst, are nothing more than brief, circumspect, and ambiguous allusions.

" Had the man been a Vanini, a Voltaire, or a Paine, who employed all the power they possessed, as private persons, to the overthrow of religion, it would be natural to expect, that if raised to a throne, the same use would be made of every imperial prerogative, and that every faculty and sinew would be bent to further that end, in their new capacity, to which all their force had been devoted in a private station.

" But such is not Thomas Jefferson. His time and talents have been directed to the calm pursuits of natural philosophy. He has enriched science by speculations on the topographical and zoological condition of our country. Instead of reviling and traducing what mankind holds sacred, and preaching up new gods or new governments, he has been busy in the classification and analysis of the animate and inanimate worlds; and while his character exhibits many similarities to that of Newton, there is not a hue or a shade which he possesses in common with the mischievous demagogues who have troubled the world with their crude schemes of reformation, and who dream that they have found that lever after which Archimedes sighed in vain, and by which they hope to lift the world to empyrean heights, and to leave far below them every impure and variable element.

" His opinions, indeed, coincide not with popular creeds, but they are void of arrogance and ostentation. He labours not to hide or to publish them. In that respect, he treads the difficult path, equally distant from rashness and cowardice, and exquisitely compounded of deference to others, and respect to himself. He neither seats himself in the chair of the scorner, nor borrows the cloak of the hypocrite. Benevolence and dignity are enshrined in his venerable person. Simplicity and frankness might pass for his other names.

" That he is without religion, I will neither deny nor assert. I will leave it to be determined by those by whom piety is vaunted as the necessary safeguard of moral rectitude. To such I will offer the life of Jefferson; and, while they are compelled to confess that it is free from any odious stain; that in all the social relations, he falls not short of the usual standard of a pure life, I will leave them to decide in one of these ways: either that his example is a refutation of that creed which maintains the necessity of a basis in religion, to the edifice of blameless conduct; or that this man is an exception to a rule, in other cases true; or that, though a nominal or reputed unbeliever, yet there are maxims and habits grounded in religion, which he acknowledges in secret, and an angel that hovers over him, unseen, even by his own eyes.

" One of these conclusions must be drawn. Either of them will serve my

purpose. Either of them will effectually destroy every moral argument against Mr. Jefferson; for since his integrity in the private or public stations he has hitherto filled cannot be impeached, we have nothing to dread from his exaltation to a higher post, where, though his power will be greater, the hedges that will bound his path, and hinder him from wandering into evil, will be proportionably higher and less pervious."

To this reasoning it is replied:

" Such is the *taphana* which may be employed to deaden your conscience, to lull you into the stupor of indifference, or make you deaf to salutary warnings. Can any thing better than this be said; any topic more specious? More diffuse and more eloquent your familiar may easily be, but these are surely the utmost heights to which a fancy, the most anxious for success, the most enamoured of its theme, can soar.

" And is your ear caught by a strain like this, though seductive? Needs there any foreign aid to strip those fallacies of their glossy coat, and show you the subtlety and venom that lurks beneath?

" Mr. Jefferson, says his advocate, is no profligate, no dissembler, no duty-breaker, no bane to the peace of families, no example or teacher of blasphemy, adultery or theft, and yet—mark, I pray you, the conclusion—he believes not, he professes not religion.

" Religion, I suppose, is, in your eye, sacred, and true, and necessary. And why? Does it not impart force and harmony to morals? Does it not inspire with a just zeal in the cause of human happiness? Does it not make the hands strong and the heart strenuous; and, while it furnishes the only adequate motive, supplies the only certain clue to the great end of individual and national good?

" What are its tendencies? its views? Does it not regard this world merely as the threshold of another? As a region of trials and misfits, through which our passage is swift, and in which we are placed, as in a seminary, for the exercise of self-denial, and the acquisition of merits, which entitle us to recompense hereafter? Does it not teach us, not merely that virtue has a sure and liberal reward in another state, that vice will hereafter meet with condign and inevitable punishment—but likewise (that in which all other teachers have failed) does it

not teach us what virtue is, and what is vice?

" Does it not warn us of a state to come, of a God whose eyes are pure, and who is present to our immortal thoughts; whose will is the criterion of truth, and whose decree will regulate our eternal allotment? Does it not teach us that the sole merit consists in preference of a remote to a present good; in referring every action to the eternal and future happiness of others and of ourselves; in submission to the explicit will of a divine Judge; and the modelling of our whole conduct, by the hope of his approbation?

" I will not talk to you of your redeemer. I will not quote the sacred volume to show the necessity of belief in *his* name, to present happiness and usefulness, and to future safety. I address you, indeed, as Christians, but I concern not myself with the forms or tenets which distinguish you from others that call themselves by the same name. These differences weigh nothing in the balance that I hold. I assail you not by arguments forcible or feeble, according as your faith is that of Luther or Calvin, or Barclay or Wesley, but by pleas, to which you are bound to listen, and which your understandings must admit to be irrefragable, in as much as you are *Christians*; have faith in a revealed and written will of your Maker, in the duty of submission to that will, in the distribution of bliss or woe, *bereafter*, according to our acknowledgment or defiance, our neglect or observance of that will.

" As such, then, let me ask you, what it is to deny those truths; to make consciousness and retribution die with the body; to deny a written or revealed will of God; the connection between the stages of being on this side, and beyond death? He who does this, robs virtue of the only ground upon which it can rest—but that is to betray the cause, to palliate iniquity by specious names. To suppose that the spurner at religion and the rebel to God only changes the name and the form of virtue, is false. He abolishes the thing; he annihilates the essence; he rears a Molock whose banquet is blood; he bites an apple fair and enticing, perhaps, to the eye, but found, on proof, to be bitter *ashes*: he hides the disappointment; he makes himself vender, and trumpets the baneful mass as nutritious and delectable.

" What is that man who denies religion?

What are his merits? Shall we pile up our offerings before him? Shall we praise him as a *true guide*? Shall we invest him with homage, and lift him to power, and place the destinies of mankind in his hands?

" God forbid! Let us not be found thus audaciously rejecting, thus openly belying a sacred principle. Of what avail is it that our lips avow religion, while our actions deny it; that we maintain the necessity of these truths to the welfare of man, present and future, while our conduct absolutely affirms that they are futile and false?

" And will not *this*; will not this signal preference of one who knows not religion, be such a declaration? Where lies the excellence of piety, if it form no title to our favour, no security for right conduct; no claim to be our guardian and counsellor? And where are the evils of impiety, if it form no bar in the road to our confidence and veneration; no disqualification for the possession of authority and influence?

" It is not the man who serves your tea-table with milk, or one who makes your clothes, or who supplies your wants from afar, or who cures the maladies of your children, or educates their minds, of whose merits you are called upon to judge. Even in cases like these, none but the covert unbeliever, the hypocrite, the luke-warm, or the giddy, will deride you for reflecting upon the moral qualities of your neighbour, before you adopt a conduct towards him which evinces your reliance on his probity, or esteem for his wisdom; and for being guided in your judgment of his claims to this respect and this confidence, by his admission or rejection of religious truths.

" There are those, indeed, who will revile you, and, trusting to your thoughtlessness, will call your deliberation by the names of intolerance and bigotry; but hearken not to their revilings—or, rather, while you listen, retort their scorn with pity, and repulse their artful stratagems by simple, but irresistible truths. Call to mind the true nature of piety, and reflect, that if her dictates be sacred, those who receive them not are blind; that they want the only sure compass to guide them on this sea of temptations and passions; that they have not what truly distinguishes and effectually recommends virtue.

" *Virtue!* They have the *word*, it is true, but the meaning of the term in

their mouths is *vice*. The set of motives and views which they call by that abused name, excludes every function, rejects every standard, and denies every attribute which you deem indispensable; which you account not merely an appendage, a corroborative, a thing to be put on or off, an ingredient to be rejected from, or admitted to the mass, without injuring or changing the *essence*. No; you deem that which they reject, the entire and unalterable thing, *virtue*.

" You have no alternative, no middle way; you cannot tend hither or thither, recede, or linger, or advance at pleasure. Either the irreligious are strangers to true virtue, are victims of dire illusions, have no title to reverence and service—or, *Religion is a lie*. If, in your treatment of the most insignificant of your neighbours, you confer esteem, benefit and power, without regard to, or in contempt of these distinctions, what wretches do you make yourselves!

" But the case before you is no trivial consultation on the claims of butchers or taylors, of preceptors or physicians.— You are called upon to manifest the last, the most open and flagrant contempt of every sacred principle, by raising one, without religion, to be the arbiter of the lives, liberties and properties of *five millions of men*! The *arbiter* I call him, justly call him; not in the sense of royal, or imperial, or despotic, but in the sense which the defects of human society, the extent of our country, and the vices of our countrymen, render necessarily, but dangerously wide.

" I invoke nothing but compassion; succour from Divine mercy, and the aid of human benevolence on the head of the contemners of religion. I ask you not to banish or to persecute; to maltreat or revile those who are so greatly unfortunate. All angry passions, all contumelies, every note of infamy, every instrument of torment, are excluded from the school of true piety. The lessons that are there taught, are succour to all; consolation to all the sons of wretchedness; admonitions to the erring; and such an exhibition of the truth, so lucid and so strenuous, as to win the love, and gain the convictions of the most obdurate and stupid.

" I ask you not to withhold your hands, your counsel, your vindicating voice, whenever the name of Jefferson becomes the sport of slander or his fortune the prey of adversity. Instead of being in-

dignant or callous, unjust or uncompromising to the outcasts of God, for them are the sublimest efforts of your charity to be exerted; in the cause of their eternal happiness, are you commanded to employ your best energies? Compared with their state, nakedness and famine, obloquy and exile, the pangs of disease, and the reveries of madness, are light; and for them your works of mercy must be more signal, because their calamity is greatest."

To those who consider the election of Mr. Jefferson as likely to produce no influence on the religious character of the people, this writer thus addresses himself:

" *You talk of religion!*" will be the retort of the reprobate; " you boast of its power to enable us to resist the temptations that beset human life! It is the one thing needful, you cry, to peace hereafter, and to sober and honest life here: to consideration and power amongst men, it is the only valid passport!

" Look there. Is not Jefferson your first magistrate? Is not Jefferson an unbeliever? Was not Jefferson raised to this sublime station by your voice? Had he gained only the voices of those who disbelieve like him, and with whom, therefore, his disbelief was meritorious, never would he have ascended to this height. By you he was raised; by you, to whom his opinions are notorious.— Could you raise him higher? Is there any office of greater dignity and power in your gift? Were you called upon to show your confidence in the wisdom and integrity of any man, is it possible to afford a stronger proof of it? To create a more conspicuous example, a more widely-seen and long-lasting monument of the *nothingness* of piety; of its remoteness from the judgments, its disconnection with the affairs of mankind; its inefficacy in confirming integrity, in securing reputation, in drawing after it the worship even of yourselves?

" After this will you dare to vaunt of holiness, to dwell with whining accents upon the progress of irreligion in the world, complain of the industry, and deplore the talents of its champions?

" Behold, in your mirrors, in each other the most formidable adversaries of religion. Behold, in your own act, a wound to the cause you pretend to uphold, deeper, more incurable, more ghastly than any that has ever been in-

flicted on it by the rhetoric of atheists, or the sword of persecutors. Hear you not the triumph of the votaries of that rhetoric? Mark you not the concourse of them, issued from their closets, their congratulatory and joyous greetings on an event that illustriously testifies the success of their efforts, while it carries forward their success farther in one day than the confederacy of all their pens had been able to carry it during ages?"

Those who regard the christian religion as essential in our political rulers, and as connected with that great system of morals of which policy and government constitute a part, will find it difficult to deny the general truth of this writer's argument, without exposing themselves to the charge of inconsistency or contradiction. It is not easy to elude so earnest, so ingenuous and eloquent an advocate. The reader, however reluctant, is borne along by the force and rapidity of the stream, to the place to which the author intended he should be conducted. He presses his suit with that importunate vehemence which will allow no time for the operation of that spirit of charitable indulgence which makes allowance for the complexity of motives, the uncertainty of evidence, and the fallibility of judgment. A mind strong in its own convictions, and deeply impressed with the magnitude of the cause for which it contends, cannot regulate its march by the timorous and wavering steps of more feeble or irresolute spirits. Yet, while the latter reach not the goal of truth, the former sometimes go beyond it.

The statement of the powers of the president is artfully calculated to alarm the reader, and call his attention to the magnitude of the consequences which may flow from a wrong choice of such a magistrate. But the qualified *veto* in legislation, and peculiar powers given to the executive by the constitution, will surely not authorize the asser-

tion, that "in his hands are lodged the sacred power of making laws, the direction of the national force, and the choice of foreign nations as enemies or friends; and that, consequently, in his hands are the causes of happiness and misery; the disposal of our lives, properties, and persons; and the condition of us and our posterity." This formidable display of the prerogatives and powers of a president, partakes more of the exaggeration of the professed orator, than the accurate delineations of a disinterested inquirer. It is scarcely necessary for us to say that the concurrence of the president in the making of laws, is not absolutely and indispensably requisite; and that the exercise of his powers is checked and controlled in too many ways to leave him the *arbiter* of our lives and fortunes, happiness and misery.

To a president, or rather *sovereign*, whose single will is to decide the fate of nations, the following remarks may be applied with their full force and effect:

"These private qualities, which his age, his ample fortune, his habitual attachment to study, make it natural that he possesses, are worthy of esteem in any one. In him they are more remarkable, because religion, that finishing and excellence to private virtue, is wanting. Even temperance and affability are not seldom abandoned by him who rejects the guide of religious principle; while others, who have trodden in the footsteps of Cæsar and Cromwell, have likewise been distinguished by their conciliating manners, and their restraint from sensual excesses. The social virtues have shone brightly in him who, in his dealings with mankind at large, and with his country, has been cruel and perfidious; and attachment to the sciences is good or ill, according to the end that is meditated, and is nothing, in an estimate like this, unless it be a fault.

"Science and government are different paths. He that walks in one, becomes, at every step, less qualified to walk with steadfastness or vigour in the other. The most lamentable prelude, the worst pre-

paration possible for a ruler of men, was a life passed like that of Newton.—Would to heaven that the parallel that some choose to suggest between that divine sage and the sage of Monticello, were complete; and that those disastrous incidents had never occurred, which have made Jefferson the point of union with his party.

"Would he continue to pursue a sequestered tenor, and glean from books the ideas already formed, or investigate the history of the meaner classes of existence with his own eyes, he might gratify himself, without direct injury to others. He might live, little, indeed, to the benefit of mankind, and not at all to the honour of his Maker, but without perpetrating any ample or lasting mischief. *O, bona si sua norit!* O that his friends were aware, that to him the only honourable station is a private one—that mankind would suffer his talents and energies to be harmlessly exhausted in adjusting the bones of a *non-descript* animal, or tracing the pedigree of savage tribes who no longer exist, and forbear to bring them forth into a scene untried—a scene in which his most ardent worshippers may tremble for his magnanimity, and those who hold his opinions in abhorrence may be certain of his failure!"

"To act, to speculate, are different functions. Poverty and incapacity to reason are sometimes found in one whose deeds are illustrious and full of design; and who that knows any thing of mankind will build his hopes of a firm and upright use of power on the lucubrations of retirement: on what the man resolves or promises to do before the curtain is lifted; and of what avail are gentleness of manners and harmless reveries, when reputation and life, the curses or blessings of a world, hang upon our decision?"

"Then is the call for great sacrifices, the *atrocem animum*, the soul that holds its purposes fast, in spite of blandishments or menaces, of infamy or death; that gives failure and success to the winds, and is prepared to smile whether heaven is propitious to his efforts, or leave nothing to his dying hour but the consciousness of meaning well."

We have been led to exhibit more of the contents of this pamphlet, and to indulge in our remarks, on account of the singularity and im-

portance of the controversy, and because it is probable that this author is the last who will enter the lists. Though he supposes *volumes* might be written, we are at a loss to conjecture what new proofs or untried arguments can be produced in the cause. To him we readily assign the palm of superior eloquence; nor will we forbear to express the pleasure derived from the display of argumentative skill, of language cogent and correct, of a fancy vigorous and fertile, of brilliant illustrations, and turns of expression striking and happy.

Having heard, with patient attention, the copious discussion of this great politico-theological question, we shall wait, with the anxious solicitude of patriots, for the judgment which is to be pronounced by those *select judges* to whom it belongs to decide; and shall submit to their decision, as that of the people, with the humble resignation of christians.

#### ART. XLIV.

*Letter from Alexander Hamilton, concerning the Public Conduct and Character of John Adams, Esq. President of the United States. 8vo. pp. 54. 4th Edition. New-York. Lang. 1800.*

OF all modes ever devised or practised, for exercising that *censorial power* which is deemed essential to the preservation of a free government, that of a *free press* is the most formidable and efficacious. It is a power, which, in the hands of genius and virtue, and guided by a sacred regard for truth, becomes irresistible in its effects, and tremendous to the magistrate against whom it is directed. In proportion to the magnitude of this power is the danger of its abuse, and the necessity of that wisdom and dis-

cretion which should preside over and controul its operations.

On few occasions has its exercise been viewed with greater curiosity and interest, by the impartial spectator of public events, than in that of the publication now before us. A man of known discernment and eminent abilities, and an important actor in the great scene of political affairs, has undertaken to arraign a most distinguished leader in the revolution, and the chief magistrate, of the United States, before the bar of the people; and to bring his public conduct, his intellectual and moral character, to a severe scrutiny.

The portrait of such a person, drawn by his cotemporary and co-adjutor in the administration of government, will be regarded by the present age, and by future students and historians, as of great value.— While the spirit of political dissension remains alive it will never be viewed in its true light. While the world of readers is divided between his friends and his enemies, the judgment passed upon the painter will be perverted by personal considerations.—To look at the present scene with the same unimpassioned tranquillity as we regard the revolutions of Parthia or China, is, considering the moral structure of man, perhaps, impossible; nor would a frigid indifference to the happiness of those around us have much claim to the approbation of virtue. Yet to pronounce a judgment impartial and just, it is necessary to withdraw from the tumultuous throng of contending parties, beyond the reach of the immediate influence of friends or foes. In doing this, there is danger of shocking the prejudices of both parties, and being reviled and neglected by both. It is with much diffidence, therefore, that we venture to scrutinize the picture before us, and to weigh the credit it deserves as a faithful copy of nature. Its

fidelity can be measured only by our own knowledge of the original, or the genius, knowledge, and impartiality of the artist.

The qualities of this picture afford an object for consideration very different from the motives of the artist in bestowing his talents on the execution of it, or in exhibiting it, *at this time*, to the public view. We may suppose him to be actuated by a laudable regard to the public welfare, which requires that we should do all in our power to enable mankind to form a right judgment of the character of those who are proposed as their governors; and, for this purpose, to employ the means and embrace the opportunity most efficacious to this end. Or, we may imagine him incited by resentment, on account of some real or imagined injury, inflicted by the *pourtrayed* on the *pourtrayer*. Or, in the third place, we may, from a due regard to the ineradicable selfishness of human nature, and its occasional generosity, be allowed to conclude, as is most prudent to do in *all* cases, and as, from the representations of the artist himself, we are obliged to do in *this* case, that the motives of the man were complicated; that personal resentment has had a considerable share in guiding and invigorating the pencil, but that he has likewise designed the benefit of his country.

The great outlines and favourable touches in this portrait are patriotism and integrity, and talents of a certain kind; high claims upon the public gratitude, *a substantial worth of character* atoning for great defects.—The objectionable parts are, a sublimated and eccentric imagination; unsoundness of judgment; want of perseverance; a boundless vanity; extreme egotism; impatience of inferiority even to Washington; disgusting arrogance; distempered jealousy; ungovernable indiscretion; indecent

irrascibility; absolute unfitness for the post of chief magistrate.

To justify the laying on of these colours a view is taken of the conduct of Mr. Adams, previous and subsequent to his elevation to the office of president. His conduct, as negotiator at the close of the revolution, obtains an ambiguous approbation. He is praised, not as the world in general has approved of him, as a principal or leader, but merely as cordially co-operating with, or seconding the efforts of, another.

A quotation of a journal, kept by Mr. Adams while in Paris, is then introduced; from which it is inferred, that the journalist has a puerile degree of vanity. The propriety of this quotation, and the soundness of the inference drawn from it, is liable to some doubt. An air of contempt is assumed by Mr. H. by no means suitable to the occasion. Instead of a common ceremonial, in performing which there is no merit, though there would be incivility in omitting it, the writer skilfully exhibits the ambassador's behaviour in a light as if it were awkward and impertinent; and what was probably nothing more than the current coin of French politeness, is unwarrantably represented as a sarcasm.

We cannot be much pleased with this quotation, nor with the stress that is laid, throughout this performance, on symptoms of a foible the most common, the most harmless, and more frequently associated with estimable qualities than any other. Every man has vanity, and the difference, as to merit, between vain men, lies in the degree and the objects of their vanity. He who seeks the praise of knowledge and skill is surely far less culpable than he who derives pleasure from the imputation of qualities, which, though they argue a certain degree of dexterity and address, are yet,

in a moral view, in a high degree, despicable and pernicious.

Candour will always balance defects against excellences; and will scarcely suffer its veneration for talents and worth to be impaired by proofs of undue dependance on the approbation of others. These it will regard with sincere regret, and take pleasure in remarking, that though the thirst of praise is displayed in an inordinate degree, yet the judgment, as to what is praiseworthy, is perfectly correct.

It is true, that the importance of certain qualities depends, in a great degree, on the light in which the character is viewed; whether as acting in the narrow limits of private and domestic life, or in the elevated station of a magistrate and ruler, on the wisdom of whose conduct often depends the tranquillity and happiness of millions.—A foible which, in the one case, may be innocent, or only render its possessor less worthy of admiration, may, in the other, if predominant, mislead the actor himself, or be managed, by the artful and designing, to turn him aside from the path of wisdom, to aid some sinister and mischievous purpose.

The writer proceeds to support the charge of vanity by various instances. He acknowledges, however, that Mr. Adams's conduct as Vice-President was *satisfactory*; and that his concurrence with him, in the management of the sinking fund, "won from him an unfeigned return of amicable sentiments."

After some remarks upon the transactions which terminated in the election of Mr. Adams as Vice-President, a well known letter to Tench Coxe is made the subject of an ample commentary. No one will withhold his tribute of admiration from the ingenuity and skill, *at least*, of the commentator. This letter is supposed to evince an inordinate jealousy, stimulated by ill-

will, "and blind to the most obvious consequences." It is, indeed, mentioned as a proof of something more, for he goes on to ask :

" How will Mr. Adams answer to the government and to his country, for having thus wantonly given the sanction of his opinion to the worst of the aspersions which the enemies of the administration have impudently thrown upon it? Can we be surprised that such a torrent of flander was poured out against it, when a man, the second in official rank, the second in the favour of the friends of the government, stooped to become himself one of its calumniators? It is peculiarly unlucky for Mr. Adams, in this affair, that he is known to have desired, at the time, the appointment which was given to Mr. Pinckney."

The writer seems to have forgotten that this wanton calumny, this furtherance of the schemes of an hostile party, was a confidential letter to a *co-partizan*, and published directly against the will of the writer; and has, at least, been endeavoured to be explained away.

The conduct of the President in his negociation with France is next examined. Amidst abundance of censure, expressed or insinuated, of the President in these negociations, the following strains of approbation unexpectedly occur :

" The expediency of the step was suggested to Mr. Adams, through a federal channel, a considerable time before he determined to take it. He hesitated whether it could be done, after the rejection of Gen. Pinckney, without national debasement. The doubt was an honourable one. it was afterwards very properly surrendered to the cogent reasons which pleaded for a further experiment.

" Without imitating the flatterers of Mr. Adams, who, in derogation from the intrinsic force of circumstances, and from the magnanimity of the nation, ascribe to him the whole merits of producing the spirit which appeared in the community, it shall, with cheerfulness, be acknowledged, that he took, upon the occasion, a manly and courageous lead—that he did all in his power to

rouse the pride of the nation—to inspire it with a just sense of the injuries and outrages which it had experienced, and to dispose it to a firm and magnanimous resistance—and that his efforts contributed materially to the end."

The second mission is then mentioned with the strongest marks of disapprobation. "It was wrong," says he, "in mode and substance." This is a question on one side of which Mr. H. has reasoned plausibly and forcibly; but, no doubt, much may likewise be plausibly said in opposition. At least those who regard success as the grand criterion in state affairs, will consider all argumentation as superfluous while the event is unknown, which, in a very short time, will give or withhold the only proof of political wisdom, on which they will place their confidence. Of the versatility of Mr. Adams's conduct on this occasion Mr. H. gives this proof.

" The session which ensued the promulgation of the dispatches of our commissioners was about to commence. Mr. Adams arrived at Philadelphia from his seat at Quincey. The tone of his mind seemed to have been raised rather than depressed.

" It was suggested to him, that it might be expedient to insert, in his speech to Congress, a sentiment of this import: That after the repeatedly rejected advances of this country, its dignity required that it should be left with France, in future, to make the first overture; that if, desirous of reconciliation, she should evince the disposition by sending a minister to this government, he would be received with the respect due to his character, and treated with in the frankness of a sincere desire of accommodation.

" The suggestion was received in a manner both indignant and intemperate.

" Mr. Adams declared, as a sentiment, which he had adopted on mature reflection, ' That if France should send a minister to-morrow, he would order him back the day after.'

" So imprudent an idea was easily refuted. Little argument was requisite to show, that by a similar system of retaliation, when one government, in a parti-

cular instance, had refused the envoy of another, nations might entail upon each other perpetual hostility—mutually barring the avenues of explanation.

" In less than forty-eight hours from this extraordinary sally, the mind of Mr. Adams underwent a total revolution. He resolved not only to insert in his speech the sentiment which had been proposed to him, but to go farther, and to declare, that if France would give explicit assurances of receiving a minister from this country, with due respect, he would send one."

The following remarks, upon the duty of a supreme magistrate, are admirable, " both in mode and substance;" and the reasoning appears to us satisfactory and conclusive:

" A President is not bound to conform to the advice of his ministers. He is even under no positive injunction to ask or require it. But the constitution presumes that he will consult them; and the genius of our government and the public good recommend the practice.

" As the President nominates his ministers, and may displace them when he pleases, it must be his own fault if he be not surrounded by men, who for ability and integrity deserve his confidence. And if his ministers are of this character, the consulting of them will always be likely to be useful to himself and to the state. Let it even be supposed that he is a man of talents superior to the collected talents of all his ministers (which can seldom happen, as the world has seen but few Fredericks), he may, nevertheless, often assist his judgment by a comparison and collision of ideas. The greatest genius, hurried away by the rapidity of its own conceptions, will occasionally overlook obstacles which ordinary and more phlegmatic men will discover, and which, when presented to his consideration, will be thought by himself decisive objections to his plans.

" When, unhappily, an ordinary man dreams himself to be a Frederick, and, through vanity, refrains from counselling with his constitutional advisers, he is very apt to fall into the hands of miserable intriguers, with whom his self-love is more at ease, and who, without diffi-

culty, slide into his confidence, and, by flattery, govern him.

" The ablest men may profit by advice. Inferior men cannot dispense with it; and if they do not get it through legitimate channels, it will find its way to them through such as are clandestine and impure.

" Very different from the practice of Mr. Adams was that of the modest and sage Washington. He consulted much, pondered much, resolved slowly, resolved surely.

" And, as surely, Mr. Adams might have benefited by the advice of his ministers.

" The stately system of not consulting ministers is likely to have a further disadvantage. It will tend to exclude from places of primary trust the men most fit to occupy them.

" Few and feeble are the interested inducements to accept a place in our administration. Far from being lucrative, there is not one which will not involve pecuniary sacrifice to every honest man of pre-eminent talents. And has not experience shown, that he must be fortunate indeed, if even the successful execution of his task can secure to him consideration and fame? Of a large harvest of obloquy he is sure.

" If excluded from the counsels of the executive chief, his office must become truly insignificant. What amiable and virtuous man will long consent to be so miserable a pageant?

" Every thing that tends to banish from the administration able men, tends to diminish the chances of able counsels. The probable operation of a system of this kind must be to consign places of the highest trust to incapable honest men, whose inducement will be a livelihood—or to capable dishonest men, who will seek indirect indemnifications for the deficiency of direct and fair inducements."

New proofs are next exhibited of jealousy, vanity, and irascibility; and an attempt is successfully made to vindicate himself from the charge of any selfish or sordid preference of the interests of Great-Britain.

" I never advised any connection\* with Great-Britain other than a commercial

\* "I mean a lasting connection. From what I recollect of the train of my ideas, it is possible I may at some time have suggested a temporary connection, for the pur-

one; and, in this, I never advocated the giving to her any privilege or advantage which was not to be imparted to other nations. With regard to her pretensions as a belligerent power in relation to neutrals, my opinions, while in the administration, to the best of my recollection, coincided with those of Mr. Jefferson. When, in the year 1793, her depredations on our commerce discovered a hostile spirit, I recommended one definitive effort to terminate differences by negotiation, to be followed, if unsuccessful, by a declaration of war. I urged, in the most earnest manner, the friends of the administration in both houses of Congress, to prepare, by sea and land, for the alternative, to the utmost extent of our resources; and to an extent far exceeding what any member of either party was found willing to go. For this alternative, I became so firmly pledged to the friends and enemies of the administration, and especially to the President of the United States, in writing as well as verbally, that I could not afterwards have retracted without a glaring and disgraceful inconsistency: and, being thus pledged, I explicitly gave it as my opinion to Mr. Jay, envoy to Great-Britain, that "*unless an adjustment of the differences with her could be effected on solid terms, it would be better to do nothing.*" When the treaty arrived, it was not without full deliberation, and some hesitation, that I resolved to support it. The articles relative to the settlement of differences, were, upon the whole, satisfactory; but there were a few of the others which appeared to me of a different character. The article respecting contraband, though conformable with the general law of nations, was not in all its features such as could have been wished. The 25th article, which gave asylum, in our ports, under certain exceptions, to privateers with their prizes, was in itself an ineligible one, being of a nature to excite the discontent of nations against whom it should operate, and deriving its justification from the example before set of an equivalent stipulation in our treaty with France. The 12th article was in my view inadmissible. The enlightened negotiator, not unconscious that some parts of the treaty were less well arranged than was to be desired, had himself

hesitated to sign: but he had resigned his scruples to the conviction that nothing better could be effected; and that, aggregatey considered, the instrument would be advantageous to the United States. On my part, the result of mature reflection was, that as the subjects of controversy which had threatened the peace of the two nations, and which implicated great interests of this country, were, in the essential points, well adjusted; and as the other articles would expire in twelve years after the ratification of the treaty, it would be wise and right to confirm the compact, with the exception of the 12th article. Nevertheless, when an account was received that the British cruisers had seized provisions going to ports of the French dominions, not in fact blockaded or besieged, I advised the President to ratify the treaty conditionally only, that is, with express instructions not to exchange ratifications, unless the British government would disavow a construction of the instrument authorizing the practice, and would discontinue it.

"After the rejection of Mr. Pinckney by the government of France, immediately after the installment of Mr. Adams as President, and long before the measure was taken, I urged a member of Congress, then high in the confidence of the President, to propose to him the immediate appointment of three Commissioners, of whom Mr. Jefferson or Mr. Madison to be one, to make another attempt to negotiate. And when afterwards Commissioners were appointed, I expressly gave it as my opinion, that indemnification for spoliations should not be a *sine qua non* of accommodation. In fine, I have been disposed to go greater lengths to avoid a rupture with France than with Great-Britain; to make greater sacrifices for reconciliation with the former than with the latter.

"In making this avowal, I owe it to my own character to say, that the disposition I have confessed did not proceed from predilection for France (revolutionary France, after her early beginnings, has been always to me an object of horror), nor from the supposition that more was to be feared from France, as an enemy, than from Great-Britain (I thought that the maritime power of

pose of co-operating against France, in the event of a definitive rupture; but of this I am not certain, as I well remember that the expediency of the measure was always problematical in my mind, and that I have occasionally discouraged it."

the latter could do us most mischief), but from the persuasion, that the sentiments and prejudices of our country would render war with France a more unmanageable business than war with Great-Britain.

"Let any fair man pronounce, whether the circumstances which have been disclosed bespeak the partizan of Great-Britain, or the man exclusively devoted to the interests of this country. Let any delicate man decide, whether it must not be shocking to an ingenuous mind, to have to combat a slander so vile, after having sacrificed the interests of his family, and devoted the best part of his life to the service of that country, in counsel and in the field."

After this the following recapitulation appears:

"The statement which has been made, shows that Mr. Adams has committed some positive and serious errors of administration; that, in addition to these, he has certain fixed points of character, which tend naturally to the detriment of any cause of which he is the chief, of any administration of which he is the head; that, by his ill humours and jealousies, he has already divided and distracted the supporters of the government; that he has furnished deadly weapons to its enemies, by unsounded accusations, and has weakened the force of its friends, by decrying some of the most influential of them to the utmost of his power; and let it be added, as the necessary effect of such conduct, that he has made great progress in undermining the ground which was gained for the government by his predecessor, and that there is real cause to apprehend it might totter, if not fall, under his future auspices. A new government, constructed on free principles, is always weak, and must stand in need of the props of a firm and good administration, till time shall have rendered its authority venerable, and fortified it by habits of obedience.

"Yet, with this opinion of Mr. Adams, I have finally resolved not to advise the withholding from him a single vote. The body of federalists, for want of sufficient knowledge of facts, are not convinced of the expediency of relinquishing him."

The conclusion of this performance is the least satisfactory part of it. It is, indeed, in style and sentiment, perplexed and obscure.

The only and *declared tendency* of this performance is to prove Mr. Adams's unfitness for the office of President; and to show, that the government is "likely to totter, if not to fall, under his future auspices." Yet we are told of "the extreme reluctance he feels to refrain from a *decided opposition*." He tells us, that this work is written "to promote the co-operation of the electors in favour of Mr. Pinckney, and to defend his own character."

"Accordingly, it will be my endeavour to regulate the communication of it in such a manner as will not be likely to deprive Mr. Adams of a single vote. Indeed, it is much my wish that its circulation could forever be confined within narrow limits. I am sensible of the inconveniences of giving publicity to a similar developement of the character of the chief magistrate of our country; and I lament the necessity of taking a step which will involve that result. Yet to suppress truths, the disclosure of which is so interesting to the public welfare, as well as to the vindication of my friends and myself, did not appear to me justifiable."

The necessity which is thus deplored is, perhaps, ideal; and to conceal for a month longer truths, the communication of which, when made, is "designed to be so regulated as not to take away a vote from Adams," it was no hard matter to justify. It is not easy to conceive how the public good required the consecration of our choice to the man, whose portrait is thus odious and contemptible.

We eagerly relinquish the political consideration of this pamphlet, and hasten to view it in the less doubtful, and more inoffensive, light of a literary composition.—The supereminent abilities of Mr. H. as an advocate and an orator, and his high and established reputation as a political writer, renders a critical examination of his style more proper and more useful, as

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blighted on it by the rhetoric of atheists, or the sword of persecutors. Hear you not the triumph of the votaries of that rhetoric? Mark you not the concourse of them, issued from their closets, their congratulatory and joyous greetings on an event that illustriously testifies the success of their efforts, while it carries forward their success farther in one day than the confederacy of all their pens had been able to carry it during ages?"

Those who regard the christian religion as essential in our political rulers, and as connected with that great system of morals of which policy and government constitute a part, will find it difficult to deny the general truth of this writer's argument, without exposing themselves to the charge of inconsistency or contradiction. It is not easy to elude so earnest, so ingenuous and eloquent an advocate. The reader, however reluctant, is borne along by the force and rapidity of the stream, to the place to which the author intended he should be conducted. He presses his suit with that importunate vehemence which will allow no time for the operation of that spirit of charitable indulgence which makes allowance for the complexity of motives, the uncertainty of evidence, and the fallibility of judgment. A mind strong in its own convictions, and deeply impressed with the magnitude of the cause for which it contends, cannot regulate its march by the timorous and wavering steps of more feeble or irresolute spirits. Yet, while the latter reach not the goal of truth, the former sometimes go beyond it.

The statement of the powers of the president is artfully calculated to alarm the reader, and call his attention to the magnitude of the consequences which may flow from a wrong choice of such a magistrate. But the qualified *veto* in legislation, and peculiar powers given to the executive by the constitution, will surely not authorize the asser-

tion, that "in his hands are lodged the sacred power of making laws, the direction of the national force, and the choice of foreign nations as enemies or friends; and that, consequently, in his hands are the causes of happiness and misery; the disposal of our lives, properties, and persons; and the condition of us and our posterity." This formidable display of the prerogatives and powers of a president, partakes more of the exaggeration of the professed orator, than the accurate delineations of a disinterested inquirer. It is scarcely necessary for us to say that the *concurrence* of the president in the making of laws, is not *absolutely* and indispensably requisite; and that the exercise of his powers is checked and controuled in too many ways to leave him the *arbiter* of our lives and fortunes, happiness and misery.

To a president, or rather *sovereign*, whose single will is to decide the fate of nations, the following remarks may be applied with their full force and effect:

"These private qualities, which his age, his ample fortune, his habitual attachment to study, make it natural that he possesses, are worthy of esteem in any one. In him they are more remarkable, because religion, that finishing and excellence to private virtue, is wanting. Even temperance and affability are not seldom abandoned by him who rejects the guide of religious principle; while others, who have trodden in the footsteps of Cæsar and Cromwell, have likewise been distinguished by their conciliating manners, and their restraint from sensual excesses. The social virtues have shone brightly in him who, in his dealings with mankind at large, and with his country, has been cruel and perfidious; and attachment to the sciences is good or ill, according to the end that is meditated, and is nothing, in an estimate like this, unless it be a fault."

"Science and government are different paths. He that walks in one, becomes, at every step, less qualified to walk with steadfastness or vigour in the other. The most lamentable prelude, the worst pre-

paration possible for a ruler of men, was a life passed like that of Newton.—Would to heaven that the parallel that some choose to suggest between that divine sage and the sage of Monticello, were complete; and that those disastrous incidents had never occurred, which have made Jefferson the point of union with his party.

"Would he continue to pursue a sequestered tenor, and glean from books the ideas already formed, or investigate the history of the meaner classes of existence with his own eyes, he might gratify himself, without direct injury to others. He might live, little, indeed, to the benefit of mankind, and not at all to the honour of his Maker, but without perpetrating any ample or lasting mischief. *O, bona si sua noris!* O that his friends were aware, that to him the only honourable station is a private one—that mankind would suffer his talents and energies to be harmlessly exhausted in adjusting the bones of a *non-descript* animal, or tracing the pedigree of savage tribes who no longer exist, and forbear to bring them forth into a scene untried—a scene in which his most ardent worshippers may tremble for his magnanimity, and those who hold his opinions in abhorrence may be certain of his failure!

"To act, to speculate, are different functions. Poverty and incapacity to reason are sometimes found in one whose deeds are illustrious and full of design; and who that knows any thing of mankind will build his hopes of a firm and upright use of power on the lucubrations of retirement: on what the man resolves or promises to do before the curtain is lifted; and of what avail are gentleness of manners and harmless reveries, when reputation and life, the curses or blessings of a world, hang upon our decision?

"Then is the call for great sacrifices, the *atrocem animum*, the soul that holds its purposes fast, in spite of blandishments or menaces, of infamy or death; that gives failure and success to the winds, and is prepared to smile whether heaven is propitious to his efforts, or leave nothing to his dying hour but the consciousness of meaning well."

We have been led to exhibit more of the contents of this pamphlet, and to indulge in our remarks, on account of the singularity and im-

portance of the controversy, and because it is probable that this author is the last who will enter the lists. Though he supposes *volumes* might be written, we are at a loss to conjecture what new proofs or untried arguments can be produced in the cause. To him we readily assign the palm of superior eloquence; nor will we forbear to express the pleasure derived from the display of argumentative skill, of language cogent and correct, of a fancy vigorous and fertile, of brilliant illustrations, and turns of expression striking and happy.

Having heard, with patient attention, the copious discussion of this great politico-theological question, we shall wait, with the anxious solicitude of patriots, for the judgment which is to be pronounced by those *select judges* to whom it belongs to decide; and shall submit to their decision, as that of the people, with the humble resignation of christians.

#### ART. XLIV.

*Letter from Alexander Hamilton, concerning the Public Conduct and Character of John Adams, Esq. President of the United States. 8vo. pp. 54. 4th Edition. New-York. Lang. 1800.*

OF all modes ever devised or practised, for exercising that censorial power which is deemed essential to the preservation of a free government, that of a *free press* is the most formidable and efficacious. It is a power, which, in the hands of genius and virtue, and guided by a sacred regard for truth, becomes irresistible in its effects, and tremendous to the magistrate against whom it is directed. In proportion to the magnitude of this power is the danger of its abuse, and the necessity of that wisdom and dis-

cretion which should preside over and controul its operations.

On few occasions has its exercise been viewed with greater curiosity and interest, by the impartial spectator of public events, than in that of the publication now before us. A man of known discernment and eminent abilities, and an important actor in the great scene of political affairs, has undertaken to arraign a most distinguished leader in the revolution, and the chief magistrate, of the United States, before the bar of the people; and to bring his public conduct, his intellectual and moral character, to a severe scrutiny.

The portrait of such a person, drawn by his cotemporary and co-adjutor in the administration of government, will be regarded by the present age, and by future students and historians, as of great value.—While the spirit of political dissension remains alive it will never be viewed in its true light. While the world of readers is divided between his friends and his enemies, the judgment passed upon the painter will be perverted by personal considerations.—To look at the present scene with the same unimpassioned tranquillity as we regard the revolutions of Parthia or China, is, considering the moral structure of man, perhaps, impossible; nor would a frigid indifference to the happiness of those around us have much claim to the approbation of virtue. Yet to pronounce a judgment impartial and just, it is necessary to withdraw from the tumultuous throng of contending parties, beyond the reach of the immediate influence of friends or foes. In doing this, there is danger of shocking the prejudices of both parties, and being reviled and neglected by both. It is with much diffidence, therefore, that we venture to scrutinize the picture before us, and to weigh the credit it deserves as a faithful copy of nature. Its

fidelity can be measured only by our own knowledge of the original, or the genius, knowledge, and impartiality of the artist.

The qualities of this picture afford an object for consideration very different from the motives of the artist in bestowing his talents on the execution of it, or in exhibiting it, *at this time*, to the public view. We may suppose him to be actuated by a laudable regard to the public welfare, which requires that we should do all in our power to enable mankind to form a right judgment of the character of those who are proposed as their governors; and, for this purpose, to employ the means and embrace the opportunity most efficacious to this end. Or, we may imagine him incited by resentment, on account of some real or imagined injury, inflicted by the *hour-trayed* on the pourtrayer. Or, in the third place, we may, from a due regard to the ineradicable selfishness of human nature, and its occasional generosity, be allowed to conclude, as is most prudent to do in *all* cases, and as, from the representations of the artist himself, we are obliged to do in *this* case, that the motives of the man were complicated; that personal resentment has had a considerable share in guiding and invigorating the pencil, but that he has likewise designed the benefit of his country.

The great outlines and favourable touches in this portrait are patriotism and integrity, and talents of a certain kind; high claims upon the public gratitude, *a substantial worth of character* atoning for great defects.—The objectionable parts are, a sublimated and eccentric imagination; unsoundness of judgment; want of perseverance; a boundless vanity; extreme egotism; impatience of inferiority even to Washington; disgusting arrogance; distempered jealousy; ungovernable indiscretion; indecent

irrascibility; absolute unfitness for the post of chief magistrate.

To justify the laying on of these colours a view is taken of the conduct of Mr. Adams, previous and subsequent to his elevation to the office of president. His conduct, as negotiator at the close of the revolution, obtains an ambiguous approbation. He is praised, not as the world in general has approved of him, as a principal or leader, but merely as cordially co-operating with, or seconding the efforts of, another.

A quotation of a journal, kept by Mr. Adams while in Paris, is then introduced; from which it is inferred, that the journalist has a puerile degree of vanity. The propriety of this quotation, and the soundness of the inference drawn from it, is liable to some doubt. An air of contempt is assumed by Mr. H. by no means suitable to the occasion. Instead of a common ceremonial, in performing which there is no merit, though there would be incivility in omitting it, the writer skilfully exhibits the ambassador's behaviour in a light as if it were awkward and impertinent; and what was probably nothing more than the current coin of French politeness, is unwarrantably represented as a sarcasm.

We cannot be much pleased with this quotation, nor with the stress that is laid, throughout this performance, on symptoms of a foible the most common, the most harmless, and more frequently associated with estimable qualities than any other. Every man has vanity, and the difference, as to merit, between vain men, lies in the degree and the objects of their vanity. He who seeks the praise of knowledge and skill is surely far less culpable than he who derives pleasure from the imputation of qualities, which, though they argue a certain degree of dexterity and address, are yet,

in a moral view, in a high degree, despicable and pernicious.

Candour will always balance defects against excellences; and will scarcely suffer its veneration for talents and worth to be impaired by proofs of undue dependance on the approbation of others. These it will regard with sincere regret, and take pleasure in remarking, that though the thirst of praise is displayed in an inordinate degree, yet the judgment, as to what is praiseworthy, is perfectly correct.

It is true, that the importance of certain qualities depends, in a great degree, on the light in which the character is viewed; whether as acting in the narrow limits of private and domestic life, or in the elevated station of a magistrate and ruler, on the wisdom of whose conduct often depends the tranquillity and happiness of millions.—A foible which, in the one case, may be innocent, or only render its possessor less worthy of admiration, may, in the other, if predominant, mislead the actor himself, or be managed, by the artful and designing, to turn him aside from the path of wisdom, to aid some sinister and mischievous purpose.

The writer proceeds to support the charge of vanity by various instances. He acknowledges, however, that Mr. Adams's conduct as Vice-President was *satisfactory*; and that his concurrence with him, in the management of the sinking fund, "won from him an unfeigned return of amicable sentiments."

After some remarks upon the transactions which terminated in the election of Mr. Adams as Vice-President, a well known letter to Tench Coxe is made the subject of an ample commentary. No one will withhold his tribute of admiration from the ingenuity and skill, *at least*, of the commentator. This letter is supposed to evince an inordinate jealousy, stimulated by ill-

will, "and blind to the most obvious consequences." It is, indeed, mentioned as a proof of something more, for he goes on to ask :

" How will Mr. Adams answer to the government and to his country, for having thus wantonly given the sanction of his opinion to the worst of the aspersions which the enemies of the administration have impudently thrown upon it? Can we be surprised that such a torrent of slander was poured out against it, when a man, the second in official rank, the second in the favour of the friends of the government, stooped to become himself one of its calumniators? It is peculiarly unlucky for Mr. Adams, in this affair, that he is known to have desired, at the time, the appointment which was given to Mr. Pinckney."

The writer seems to have forgotten that this wanton calumny, this furtherance of the schemes of an hostile party, was a confidential letter to a *co-partisan*, and published directly against the will of the writer; and has, at least, been endeavoured to be explained away.

The conduct of the President in his negotiation with France is next examined. Amidst abundance of censure, expressed or insinuated, of the President in these negotiations, the following strains of approbation unexpectedly occur :

" The expediency of the step was suggested to Mr. Adams, through a federal channel, a considerable time before he determined to take it. He hesitated whether it could be done, after the rejection of Gen. Pinckney, without national debasement. The doubt was an honourable one. it was afterwards very properly surrendered to the cogent reasons which pleaded for a further experiment.

" Without imitating the flatterers of Mr. Adams, who, in derogation from the intrinsic force of circumstances, and from the magnanimity of the nation, ascribe to him the whole merits of producing the spirit which appeared in the community, it shall, with cheerfulness, be acknowledged, that he took, upon the occasion, a manly and courageous lead—that he did all in his power to

rouse the pride of the nation—to inspire it with a just sense of the injuries and outrages which it had experienced, and to dispose it to a firm and magnanimous resistance—and that his efforts contributed materially to the end."

The second mission is then mentioned with the strongest marks of disapprobation. "It was wrong," says he, "in mode and substance." This is a question on one side of which Mr. H. has reasoned plausibly and forcibly; but, no doubt, much may likewise be plausibly said in opposition. At least those who regard success as the grand criterion in state affairs, will consider all argumentation as superfluous while the event is unknown, which, in a very short time, will give or withhold the only proof of political wisdom, on which they will place their confidence. Of the versatility of Mr. Adams's conduct on this occasion Mr. H. gives this proof:

" The session which ensued the promulgation of the dispatches of our commissioners was about to commence. Mr. Adams arrived at Philadelphia from his seat at Quincy. The tone of his mind seemed to have been raised rather than depressed.

" It was suggested to him, that it might be expedient to insert, in his speech to Congress, a sentiment of this import: That after the repeatedly rejected advances of this country, its dignity required that it should be left with France, in future, to make the first overture: that if, desirous of reconciliation, she should evince the disposition by sending a minister to this government, he would be received with the respect due to his character, and treated with in the frankness of a sincere desire of accommodation.

" The suggestion was received in a manner both indignant and intemperate.

" Mr. Adams declared, as a sentiment, which he had adopted on mature reflection, ' That if France should send a minister to-morrow, he would order him back the day after.'

" So imprudent an idea was easily refuted. Little argument was requisite to show, that by a similar system of retaliation, when one government, in a parti-

cular instance, had refused the envoy of another, nations might entail upon each other perpetual hostility—mutually barring the avenues of explanation.

"In less than forty-eight hours from this extraordinary sally, the mind of Mr. Adams underwent a total revolution. He resolved not only to insert in his speech the sentiment which had been proposed to him, but to go farther, and to declare, that if France would give explicit assurances of receiving a minister from this country, with due respect, he would send one."

The following remarks, upon the duty of a supreme magistrate, are admirable, "both in mode and substance;" and the reasoning appears to us satisfactory and conclusive :

"A President is not bound to conform to the advice of his ministers. He is even under no positive injunction to ask or require it. But the constitution presumes that he will consult them; and the genius of our government and the public good recommend the practice.

"As the President nominates his ministers, and may displace them when he pleases, it must be his own fault if he be not surrounded by men, who for ability and integrity deserve his confidence. And if his ministers are of this character, the consulting of them will always be likely to be useful to himself and to the state. Let it even be supposed that he is a man of talents superior to the collected talents of all his ministers (which can seldom happen, as the world has seen but few Fredericks), he may, nevertheless, often assist his judgment by a comparison and collision of ideas. The greatest genius, hurried away by the rapidity of its own conceptions, will occasionally overlook obstacles which ordinary and more phlegmatic men will discover, and which, when presented to his consideration, will be thought by himself decisive objections to his plans.

"When, unhappily, an ordinary man dreams himself to be a Frederick, and, through vanity, refrains from counselling with his constitutional advisers, he is very apt to fall into the hands of miserable intriguers, with whom his self-love is more at ease, and who, without diffi-

culty, slide into his confidence, and, by flattery, govern him.

"The ablest men may profit by advice. Inferior men cannot dispense with it; and if they do not get it through legitimate channels, it will find its way to them through such as are clandestine and impure.

"Very different from the practice of Mr. Adams was that of the modest and sage Washington. He consulted much, pondered much, resolved slowly, resolved surely.

"And, as surely, Mr. Adams might have benefited by the advice of his ministers.

"The stately system of not consulting ministers is likely to have a further disadvantage. It will tend to exclude from places of primary trust the men most fit to occupy them.

"Few and feeble are the interested inducements to accept a place in our administration. Far from being lucrative, there is not one which will not involve pecuniary sacrifice to every honest man of pre-eminent talents. And has not experience shown, that he must be fortunate indeed, if even the successful execution of his task can secure to him consideration and fame? Of a large harvest of obloquy he is sure.

"If excluded from the counsels of the executive chief, his office must become truly insignificant. What amiable and virtuous man will long consent to be so miserable a pageant?

"Every thing that tends to banish from the administration able men, tends to diminish the chances of able counsels. The probable operation of a system of this kind must be to consign places of the highest trust to incapable honest men, whose inducement will be a livelihood—or to capable dishonest men, who will seek indirect indemnifications for the deficiency of direct and fair inducements."

New proofs are next exhibited of jealousy, vanity, and irascibility; and an attempt is successfully made to vindicate himself from the charge of any selfish or sordid preference of the interests of Great-Britain.

"I never advised any connection\* with Great-Britain other than a commercial

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one; and, in this, I never advocated the giving to her any privilege or advantage which was not to be imparted to other nations. With regard to her pretensions as a belligerent power in relation to neutrals, my opinions, while in the administration, to the best of my recollection, coincided with those of Mr. Jefferson. When, in the year 1793, her predations on our commerce discovered a hostile spirit, I recommended one definitive effort to terminate differences by negotiation, to be followed, if unsuccessful, by a declaration of war. I urged, in the most earnest manner, the friends of the administration in both houses of Congress, to prepare, by sea and land, for the alternative, to the utmost extent of our resources; and to an extent far exceeding what any member of either party was found willing to go. For this alternative, I became so firmly pledged to the friends and enemies of the administration, and especially to the President of the United States, in writing as well as verbally, that I could not afterwards have retracted without a glaring and disgraceful inconsistency: and, being thus pledged, I explicitly gave it as my opinion to Mr. Jay, envoy to Great-Britain, that "*unless an adjustment of the differences with her could be effected on solid terms, it would be better to do nothing.*" When the treaty arrived, it was not without full deliberation, and some hesitation, that I resolved to support it. The articles relative to the settlement of differences, were, upon the whole, satisfactory; but there were a few of the others which appeared to me of a different character. The article respecting contraband, though conformable with the general law of nations, was not in all its features such as could have been wished. The 25th article, which gave asylum, in our ports, under certain exceptions, to privateers with their prizes, was in itself an ineligible one, being of a nature to excite the discontent of nations against whom it should operate, and deriving its justification from the example before set of an equivalent stipulation in our treaty with France. The 12th article was in my view inadmissible. The enlightened negotiator, not unconscious that some parts of the treaty were less well arranged than was to be desired, had himself

hesitated to sign: but he had resigned his scruples to the conviction that nothing better could be effected; and that, aggregatey considered, the instrument would be advantageous to the United States. On my part, the result of mature reflection was, that as the subjects of controversy which had threatened the peace of the two nations, and which implicated great interests of this country, were, in the essential points, well adjusted; and as the other articles would expire in twelve years after the ratification of the treaty, it would be wise and right to confirm the compact, with the exception of the 12th article. Nevertheless, when an account was received that the British cruizers had seized provisions going to ports of the French dominions, not in fact blockaded or besieged, I advised the President to ratify the treaty conditionally only, that is, with express instructions not to exchange ratifications, unless the British government would disavow a construction of the instrument authorizing the practice, and would discontinue it.

"After the rejection of Mr. Pinckney by the government of France, immediately after the installment of Mr. Adams as President, and long before the measure was taken, I urged a member of Congress, then high in the confidence of the President, to propose to him the immediate appointment of three Commissioners, of whom Mr. Jefferson or Mr. Madison to be one, to make another attempt to negotiate. And when afterwards Commissioners were appointed, I expressly gave it as my opinion, that indemnification for spoliations should not be a *finis qua non* of accommodation. In fine, I have been disposed to go greater lengths to avoid a rupture with France than with Great-Britain; to make greater sacrifices for reconciliation with the former than with the latter.

"In making this avowal, I owe it to my own character to say, that the disposition I have confessed did not proceed from predilection for France (revolutionary France, after her early beginnings, has been always to me an object of horror), nor from the supposition that more was to be feared from France, as an enemy, than from Great-Britain (I thought that the maritime power of

pose of co-operating against France, in the event of a definitive rupture; but of this I am not certain, as I well remember that the expediency of the measure was always problematical in my mind, and that I have occasionally discouraged it."

the latter could do us most mischief), but from the persuasion, that the sentiments and prejudices of our country would render war with France a more unmanageable business than war with Great-Britain.

"Let any fair man pronounce, whether the circumstances which have been disclosed bespeak the partizan of Great-Britain, or the man exclusively devoted to the interests of this country. Let any delicate man decide, whether it must not be shocking to an ingenuous mind, to have to combat a slander so vile, after having sacrificed the interests of his family, and devoted the best part of his life to the service of that country, in counsel and in the field."

After this the following recapitulation appears:

"The statement which has been made, shows that Mr. Adams has committed some positive and serious errors of administration; that, in addition to these, he has certain fixed points of character, which tend naturally to the detriment of any cause of which he is the chief, of any administration of which he is the head; that, by his ill humours and jealousies, he has already divided and distracted the supporters of the government; that he has furnished deadly weapons to its enemies, by unsounded accusations, and has weakened the force of its friends, by decrying some of the most influential of them to the utmost of his power; and let it be added, as the necessary effect of such conduct, that he has made great progress in undermining the ground which was gained for the government by his predecessor, and that there is real cause to apprehend it might totter, if not fall, under his future auspices. A new government, constructed on free principles, is always weak, and must stand in need of the props of a firm and good administration, till time shall have rendered its authority venerable, and fortified it by habits of obedience.

"Yet, with this opinion of Mr. Adams, I have finally resolved not to advise the withholding from him a single vote. The body of federalists, for want of sufficient knowledge of facts, are not convinced of the expediency of relinquishing him."

The conclusion of this performance is the least satisfactory part of it. It is, indeed, in style and sentiment, perplexed and obscure.

The only and *declared tendency* of this performance is to prove Mr. Adams's unfitness for the office of President; and to show, that the government is "likely to totter, if not to fall, under his future auspices." Yet we are told of "the extreme reluctance he feels to refrain from a *decided opposition*." He tells us, that this work is written "to promote the co-operation of the electors in favour of Mr. Pinckney, and to defend his own character."

"Accordingly, it will be my endeavour to regulate the communication of it in such a manner as will not be likely to deprive Mr. Adams of a single vote. Indeed, it is much my wish that its circulation could forever be confined within narrow limits. I am sensible of the inconveniences of giving publicity to a similar developement of the character of the chief magistrate of our country; and I lament the necessity of taking a step which will involve that result. Yet to suppress truths, the disclosure of which is so interesting to the public welfare, as well as to the vindication of my friends and myself, did not appear to me justifiable."

The necessity which is thus deplored is, perhaps, ideal; and to conceal for a month longer truths, the communication of which, when made, is "designed to be so regulated as not to take away a vote from Adams," it was no hard matter to justify. It is not easy to conceive how the public good required the consecration of our choice to the man, whose portrait is thus odious and contemptible.

We eagerly relinquish the political consideration of this pamphlet, and hasten to view it in the less doubtful, and more inoffensive, light of a literary composition.—The supereminent abilities of Mr. H. as an advocate and an orator, and his high and established reputation as a political writer, renders a critical examination of his style more proper and more useful, as

he cannot fail to have many admirers and imitators, and to be regarded as

—“The mark, and glass, and book,  
That *fashions* others.”

The present performance may be considered as a fair specimen of his powers as a writer; and as containing striking examples of the good as well as bad qualities of his composition.

Many passages display strong views and luminous conceptions; but the style is not always equal to the sentiment. Terms are often selected with too little discrimination, and with an apparent haste that occasions the needless multiplication of words. Sentences may be found prolix and circuitous, and destitute of that *precision* which is the result of an intimate knowledge of the properties and powers of the English language. We shall select a few terms and phrases which will be allowed as offending against purity, elegance, or perspicuity: such as “*disparage the motives*; to *advocate* the equal support; *derogatory aspects*; a description of persons; the prominent feature of an accusation; with reference to; to *retrospect*; bring home suggestions; sublimated imagination; egotism of temper; fortuitous emanations of momentary impulses; the import of a sentiment; the mitigated form of a measure; meet an extremity.” Many of these and such like phrases may plead the authority of forensic usage in their favour, but will be avoided by a correct writer.

We could proceed to explain, by examples, the nature of our objection to that verboseness or redundancy of terms, arising, not from luxuriance, but negligence; or from that dearth of a choice collection of words which seeks to supply the place of one aptly significant by many that are vague; but we fear that we may be regarded over curi-

ous in this respect. Yet such a minute and critical examination would not be deemed, by those who have a taste for fine writing, as unprofitable; nor be viewed, even by the author himself, with displeasure. It would only prove that Mr. H.’s taste in composition is not perfectly refined and correct. The exhibition of faults which proceed, in some degree, from the forensic habits of the writer, might not lessen our opinion of his general merit, nor our esteem for the ingenuity, sagacity, and extensive knowledge which he has displayed: Still those qualities would have appeared to more advantage if the purity and energy of the style had always kept pace with the vigour of the sentiment. But our readers will think we detain them too long by such remarks. Two letters, addressed by Mr. H. to Mr. Adams, the 1st of August and the 1st of October, concerning some charges of a personal nature, noticed in the preceding letter, are subjoined. The silence of Mr. Adams, in respect to them, was, probably, a principal cause of the present publication.

#### ART. XLV.

*Recherches sur la Medecine, ou l’Application de la Chimie à la Medecine. Par François Blanchet. 8vo. pp. 246. New-York. Parisot. 1800.*

MODERN discoveries in chemistry have gone so far in bringing us acquainted with the elements of organic substances, as to inspire confidence in many of great practical improvements in the knowledge of the nature of vegetables and animals. Much has already been done in pursuance of this object. Medical science, ever watchful of occasions to extend its boundaries, has been among the

first to seize this new mode of research. Hence it has become the reigning fashion of physicians to conduct their investigations under the guidance of chemical principles, and to consider the animal system as a complicated laboratory, where affinities are incessantly at work, and where various elements are in a perpetual flux of combination and decomposition.

Under the influence of this prevailing passion for the illustration of medical principles by the aid of chemistry, Mr. Blanchet undertakes the present work. The two great agents which he finds principally employed in administering the functions and accomplishing the changes, whether morbid or salutary, that take place in the animal system, are caloric and oxygen. The operations assigned to them are numerous and various; they are pursued through minute details; and the results lead to conclusions of great importance in the consideration of the animal economy.

The work is divided into twelve chapters, which we shall cursorily examine in order:

In the first chapter, Mr. B. considers the general effects of oxygen and caloric in the animal system. For the purpose of elucidating the subject, he briefly considers, in the first section, the composition of animal matter, as discovered by chemical analysis; and then proceeds to treat of the agency of oxygen and caloric in producing the decay and death of animal beings. The second section explains the manner in which these all-important agents, by a different mode of operation, excite the phenomena of life.

The second chapter treats of insensible perspiration. The formation of this excretion is attributed to the action of caloric in effecting a chemical union between oxygen and hydrogen. In a similar man-

ner he accounts for the production of urine, the liquid matter of diarrhoea, of the other secreted fluids, and especially of the *semen masculinum*. To the remarkable concentration of oxygen and caloric in the latter he ascribes its animating powers exhibited in the development of the embryo. Inflammation, both local and general, he supposes to be caused by the accumulation and retention of oxygen and caloric in the system, in consequence of obstructed excretions. And hence is explained the usefulness of free perspiration in the treatment of such diseases.

The constitution of acids forms the subject of the third chapter. Mr. B. asserts that acids are composed, not only of certain radicals combined with oxygen, according to the generally received opinion, but that they likewise contain a large portion of fixed caloric. To this combination of caloric with the other elementary ingredients of acids he ascribes their active and caustic properties; and he supposes these properties to exist in a greater or less degree in proportion to the facility or difficulty with which the oxygen and caloric are detached from one another.

In the fourth chapter Mr. B. delivers his theory of the constitution of the virulent principle in poisons. He believes that they owe their deleterious power to the condensation of a great quantity of caloric. In illustration of this opinion, he takes a view of the phenomena resulting from the application of cantharides to the skin, from the bite of the viper and other serpents, from the effects of opium, stramonium, cicuta, digitalis, arsenic, lime, and ardent liquors, from the canine poison, that of syphilis, small-pox, &c.

Electricity engages the attention of our author in the fifth chapter. He attributes the fatal effects of

lightning, strokes of the sun, and of excessive heat operating in many other modes, to a sudden decomposition of the animal system, in which, through the intervention of caloric, oxygen and azote become chemically united, and form nitric acid. In its salutary operation, electricity augments and accelerates the discharge of perspirable matter, and affords such a quantity of caloric as safely and gently stimulates the system.

In the sixth chapter Mr. B. treats of the operation of cold upon the living body. The morbid effects of cold he supposes to arise from its application to the surface of the body causing an excessive accumulation of caloric in the internal parts, and thereby producing inflammatory diseases.

In the seventh chapter Mr. B. explains the menstrual flux, by ascribing it to a surcharge of caloric and oxygen in the blood, whose influences are more particularly directed to the uterine system.

Chapter eighth is intended to prove that sleep is the effect of the accumulation of caloric in the body; and that its nightly recurrence is the result of that accumulation produced by the various exercises and exertions of the body during the day.

In chapters ninth and tenth Mr. B. contends that cathartic and emetic remedies produce their respective effects by forming, in consequence of the caloric and oxygen they contain, certain combinations which are unfit to remain in the system, or to be digested, absorbed, and assimilated to an animal nature, and therefore are necessarily expelled.

In the eleventh chapter he describes the chemical influence of comets, volcanoes, lightning, &c. on atmospheric air in producing noxious combinations of its elements.

The twelfth chapter is occupied in delivering his opinions on the subject of light.

Our limits do not allow us to discuss these several opinions, nor to state the difficulties and objections which will arise in the minds of all such as accurately consider the subject. We believe, however, that the ingenious author has the merit of having entered upon the path which must finally conduct medical inquirers to the attainment of much important truth. It is not easy, in the present state of knowledge, to trace the boundaries beyond which the inquisitiveness and enterprise of science ought not to pass. It may be said, indeed, that the principle of vitality is not a proper subject of chemical examination, and that even the most adventurous attempts in analysis must always fall short of this point. It is to be feared there is too much solidity in this objection, and that human efforts (however mortifying the conclusion) will be exercised in vain to solve this mystery. But there is no point-blank-shot in aiming at mental objects, more than in the course and direction of a projectile. It is necessary, on some occasions, to elevate our views above the proper point, in order to multiply the chances of reaching it.

Dr. Beddoes declares, that "till advances are made in *chemical physiology*, medical science must remain a chimera." For ourselves, we believe there is a vast *terra incognita* in physiology, pathology, and therapeutics, which must ever remain inaccessible but to the chemical discoverer. This fair and fertile region constitutes the medical *land of promise*, inviting attention by the splendour of its scenery, and alluring our hopes by the profusion of its riches. To us, perhaps, it will not be permitted to go over and possess the land; but we entertain no doubts of that blessing being enjoyed by a more sagacious, inquisitive, and fortunate posterity.

## ART. XLVI.

*The Valedictory Lecture delivered before the Philosophical Society of Delaware. By Dr. John Vaughan, Member of said Society, &c. 12mo. pp. 36. Wilmington. Wilson. 1800.*

**A**BOUT a year ago, a literary and scientific association took place in the State of Delaware, under the name of "THE PHILOSOPHICAL SOCIETY OF DELAWARE." Soon after its establishment, the society, conceiving that it would aid their design, which was to disseminate useful knowledge, determined to exhibit "a series of lectures and experiments on electricity, pneumatics, and chemistry." Dr. VAUGHAN, a very respectable physician, of Wilmington, in that State, was appointed lecturer: and, of the course which he delivered, the pamphlet before us is the concluding lecture.

We are pleased to see the means of information on the various subjects discussed in this lecture, becoming so popular and common in the United States. We are still more pleased to be able to infer, from several hints given by Dr. V. in the course of the present address, that the plan of instruction in which he engaged was so well received, that it was attended with avidity, and with great apparent interest, by large numbers of both sexes; and that the ladies, in a remarkable manner, distinguished themselves by their zealous and intelligent devotedness to the opportunity which was offered them of acquiring knowledge. Indeed, Dr. V. had so high an opinion of this part of his audience, that he chose to dedicate his publication "To the Female Inquirers of Wilmington."

The design of Dr. V. in this valedictory lecture, he tells us, was to take a cursory review of the sub-

jects he had discussed; to enumerate their principal characters; to recapitulate a few of the general conclusions; to repeat some of the most interesting experiments; and then bid his audience a grateful farewell.

In pursuance of this plan, the lecturer, in the performance before us, touches on a great variety of subjects, in a rapid and summary way. He abounds in agreeable flights of fancy, in rhetorical flourishes, sometimes respectable in their kind, in allusions to various departments of science, in literary anecdotes, and in pleasant compliments, especially to his fair auditors. If his mode of treating some subjects discovers the superficiality of a young man, it also indicates that ardent zeal for the acquisition and communication of knowledge, which becomes youth, and which promises much greater things in future.

Dr. V. thinks more respectfully of the efficacy of *Perkins's metallic tractors* than we believe he ought. At an early period he took an active part in the defence of this far-famed discovery; and he still adheres to his first opinion. We suspect a little more attention to the subject will induce him to do as many others have done, to renounce his first impressions, and acknowledge himself to have been in an error.

From the style of this performance, we should infer that the writer is not much versed in the art of composition. He displays good sense and considerable information; but his offences against a just taste are numerous. The introductory sentences of the lecture especially deserve this character. We conclude by presenting the reader with the following paragraphs, in which Dr. V. took leave of his audience, and which will furnish a specimen of his manner:

"I have now, my fellow-citizens, arrived at the termination of my office as a lecturer, and my last audit before your impartial tribunal. When I made my debut before you, I earnestly solicited your indulgence, and promised that no exertion should be wanting, on my part, to render our lectures as instructive and entertaining as the nature of the circumstances would admit. How far I have fulfilled this engagement you must now determine. I, however, hope—nay, am authorised to believe—that your decision will be characterised by that liberality which has governed you on previous occasions. You have uniformly done justice to the social character, in your conduct towards us. You have justly estimated the casual failure of some of our electrical experiments, from unfavourable states of the atmosphere; and your attention has been no less flattering to us than commendable on your part.

"I believe we may claim the priority, in America at least, of succeeding, in our associate capacity, to combine experimental philosophy with ordinary avocations, and render it subservient to the common purposes of life. Hitherto, the study of those sciences which interest every individual in the family of mankind, have been principally confined to professional men; and, in fact, to a part of them. It has even been said, that chemistry was not a necessary branch of knowledge to a country physician—a strange delusion indeed! But this veil, which proceeded from the manufactory of ignorance and prejudice, is nearly worn out; the illusion is giving place to the dictates of reason, and this beautiful and useful branch of science becoming a common-place subject of inquiry and amusement.

"It is truly a source of melancholy reflection, that the greater part of mankind have, for near six thousand years, been negligent spectators of the many sublime, but simple processes, which are daily performing before their eyes, in the public laboratory of nature.

"Amaz'd, they saw the hail and rain descend,

"In casual splendour, on the parched earth;

"Miasma, soaring on the compound wind;

"Alike the offspring of mysterious birth!

But we, their sons, an analytic race,

"To Nature's labyrinth have found a clue;

"By chemic light the mystic maze we trace,  
"And from effects the distant cause pursue.

"The path of analytical investigation being once discovered, is it not the duty of every man who has the use of his senses, to explore the road to convenience and rational amusement? Would it not be more rational for our matrons to inform themselves, so as to be able to instruct their children in the more easy walks of science, than be leading them to play-houses and puppet-shows? Yes; you, my female auditors, are prepared to reply in the affirmative. And your praise-worthy example demands imitation from the rest of your sex, of all nations, kindreds and tongues. You have conquered the arbiter, Custom. The zeal you have evinced in the pursuit of useful knowledge—your industry to surmount the technical barriers which the pride and selfishness of man have raised in the road to science—your resolve to wage defensive war with the elements, if they proved turbulent, are evidences of your love of scientific pursuits.

"Permit me to dissent, as on a former occasion, from those metaphysical hermits who think the female sex inferior in mental qualifications. This controverted question may be determined by the simple relation—that the best nomenclaturist in this assembly is a female. But we need not spend much time in proving a self-evident position. Though the mental faculties of females are seldom cultivated, in comparison with those of the male sex, we are not authorised to infer that they are deficient in capacity. They frequently evince a fertility of imagination, which few, if any, men excel; and their nicer feelings, more refined sentiments, and frequent exercise of the benevolent virtues, justly entitle them to a pre-eminence in social life.

"It is civilization alone," says the philosophic Jefferson, "which replaces women in the enjoyment of their natural equality." And history informs us, that, among barbarous nations, the women perform the more slavish acts of life; and, even in civilized countries, they are but a superior order of servants. If a woman be tolerably well versed in domestic economy, she obtains the reputation of a good house-wife, which is the summit of female honour. But how different would she appear, and how much more agreeable a companion would

she be to a sensible man, if she were but skilled in those branches of science which concern the convenience and happiness of life? She would also be enabled to instruct her children to advantage, and lay the foundation of useful acquirements in knowledge.

"The human mind has been compared to a blank sheet of paper, on which the guardian, or instructor, might imprint his own characters; and the first moulding of the infant mind falls so naturally to the [female] sex, that the voice of nature invokes them to be prepared for the pleasing task. But audacious Prejudice has interposed himself, and the affectionate mother is led astray by amusements; and, with an air of self-consequence, she commits the instruction of her children to a brutal, and, perhaps, illiterate master, who is better qualified to wield a grubbing-hoe than mould the tender minds of youths, and the evils which result are torturing to the feelings of an affectionate parent, and, possibly, irremediable. How different would our youths appear, if their mothers were their teachers? They would learn to obey from motives of filial affection. They would arise, step by step, to the attainment of useful knowledge, without becoming the slaves of scholastic vices, or being metamorphosed into automata.

"The female part of youth, who now sacrifice fifteen or twenty years in tea-table chat, or the perusal of novels, would become the real ornaments of the age, and the splendid subjects of emulation. The manners of the male sex would be necessarily softened and improved, and civilization deserve a name in society. Though we, at present, boast of having disclaimed the rude manners and vices of our fore-fathers, we have improved on their follies, and invented hundreds of new ones. It is a fact, which no candid person can deny, that *sincerity* is nearly banished from *high life*. The gentleman or the lady is a mere weather-vane, which changes with the current of the company; and the common-place topics of conversation are frivolities, in themselves contemptible. O tempora! O mores! may future historians exclaim, what polished rudeness and ignorance existed in the eighteenth century! And it is to female education we must look for a reformation. But reformations in manners and education are tedious, and as difficult as innovations in mechanism. We, however, may lay

a foundation for our children to build upon; and if we have any pretensions to posthumous fame, we must be diligent in combating the prejudices against female education. The only motive which could induce me to wish to live through the next age, is the pleasure of beholding female genius in its real colours, expanded by a liberal education.

"There are some species of mechanic arts not incompatible with female habits. Madame Lavoisier is said to have engraved the figures for her husband's last work, and to have assisted him in his philosophic labours—an example worthy of imitation.

"The great science of political economy is improperly monopolized by the male sex; but, if females are excluded from the senate and the bar, they may superintend home manufactures; which would comfort the indigent, and restrain the profligate from lavishing their wealth in foreign gewgaws. It is of the first importance to the females of America, to preclude the introduction of despotic manners and fashions if possible. Every avenue to imitation should be closed with iron gates, and the rising generation taught to pride themselves in American manufacture. If this were accomplished, our women would become sensible characters, and be freed from the domination of prejudice.

"With the most ardent wishes for the mental emancipation of the sex, I must bid you a passing farewell, requesting you to accept my most grateful acknowledgments for your respectful attentions.

"To you, my fellow members of the Philosophical Society, I make my last appeal; into your hands I resign my commission as Lecturer. You must recollect the feelings with which I accepted this office—you now know the manner in which I have executed it; and it would afford me much satisfaction if I should ultimately receive your approbation.

"When you flattered me with the appointment of Lecturer, you generously became responsible for my conduct. It was you, not me, that officially lectured; and I feel, most sensibly, the favours you bestowed—I return, with gratitude, the honours you conferred.

"And to you, my fellow-members—to you, my fellow-citizens in general—and to you, my female auditors in particular, I bid a grateful and affectionate adieu."

## ART. XLVII.

*An Essay upon the eleventh Chapter of the Revelation of St. John, in which is shown that the words "And in the same hour was there a great Earthquake, and the tenth part of the City fell, and in the Earthquake were slain of Men seven thousand," relate to Jerusalem, and not to Rome or France. By Charles Crawford, Esq. 8vo. pp. 74. Philadelphia. Dickins. 1800.*

MR. Crawford imagines that a very ill use has been made of the book of "The Revelations," by the adherents of democracy, and that he will deserve well of the world who shall point out the errors of their interpretation. This chapter, particularly, has been tortured into an indirect vindication of the revolutionary system. "It cannot be doubted," says the author, "that the interpretation which some have put upon the verse mentioned in the title-page, has contributed to encourage that pernicious spirit of democracy which has threatened to loose the bonds of society, and involve the world in wickedness and misery." Dr. Towers, in a work called "Illustrations of Prophecy," and the editor of a pamphlet entitled "Prophetic Conjectures on the French Revolution," are the persons whom Mr. C. particularly undertakes to refute.

This chapter is generally supposed to contain an obscure and figurative allusion to subsequent events. The curiosity of mankind has naturally been eager to draw forth the true meaning of the prophet; to discover, in the past history of the world, the events referred to by the prophecy; and, with still more eagerness, to guess at the events that are yet to come.

The leading images in this chapter are as follows: *two witnesses*, having preternatural power over

the physical condition of the world, and destroying their enemies by fire, issuing from their mouths, shall prophecy or bear testimony 1260 days. They shall then be slain by the beast, rising from the bottomless pit, and their bodies shall lie unburied in the streets of *the great city* (where our Lord was crucified) three days and a half. Mankind, having been tormented by these witnesses, shall rejoice at their death.

At the expiration of three days and a half, these bodies shall be re-animated by God; the spectators of their return to life shall be terrified; and a divine voice shall call them up to heaven. They shall accordingly ascend, in the sight of *their enemies*; then shall ensue an earthquake, destroying a tenth part of the city, and seven thousand inhabitants, after which the reign of *our Lord and his Christ* shall be eternally established.

Mr. Crawford construes these images into a prophetic history of the fate of Jerusalem, in opposition to those who maintain, that by the *great city* is meant either Rome, Paris, or London. Twelve hundred and sixty years constitute the period of the Mahometan power, and not that of the ecclesiastical tyranny of the Pope, as some believe, or of the monarchical form of government in Europe, as some republican interpreters have asserted.

It might be amusing, at least, if not instructive, to analyze the arguments of Mr. C. in defence of his anti-republican commentary, if his ideas were not remarkably wanting in perspicuity and method. His statements and quotations are so vague and confused that it is difficult to ascertain, precisely, his meaning or his wish.

The thirteenth verse he construes literally into a denunciation of earthquake and death against Jerusalem, at a period which he thinks may fall out at the end of the next century;

but, as to numerical exactness in dates, he forbears to be positive.

Having finished his discussion of the prophecy, the author next proceeds to show that the Old and New Testament are far from countenancing the reigning contempt for nobles and kings. Though kings were granted to the Jews, at their own importunity, yet these kings were anointed by the high priest, being first selected by God: and the passages in which kings are spoken of with reverence, are very numerous, both in the Old and the New Testament.

The author quotes Mr. Hobbes, who tells us that the study of the Greek and Roman writers was a principal cause, among the higher and educated class of persons, of the rebellion in England against the Stewarts. For this and other reasons, he thinks it improper that the classical authors should be indiscriminately read in schools. He thinks selections should be made from them for the use of students, and recommends the addition to our classical stock of Claudian and Prudentius.

The sequel of this pamphlet contains a great number of ideas, none of which are remarkable either for their profoundness or their novelty, on the English constitution and the French republic. The writer's intentions are laudable; and those who wish for a panegyric on nobility, and are not particularly anxious about the elegance or perspicuity of the praise, may read these pages without any violent emotions of dissatisfaction.

#### ART. XLVIII.

*A Sermon, preached June 12, 1799,  
before his Honour Moses Gill, Esq.  
Lieutenant Governor and Commander in Chief, the Honourable Council, Senate, and House of Representatives of the Commonwealth*

*of Massachusetts, at the Interment  
of his Excellency Increase Sumner,  
Esq. who died June 7, 1799, ætat.  
53. By Peter Thatcher, D. D.  
8vo. pp. 18. Boston. Young and  
Minns. 1799.*

HIS Excellency INCREASE SUMNER, Esq. whose death gave occasion to the present discourse, had been, for some time previous to that event, Governor of the Commonwealth of Massachusetts. We presume few of our readers are ignorant of the high character which this gentleman sustained; or of the sincere regret which his demise produced, among all who knew him, as a public and private loss.

The Rev. Dr. Thatcher was requested, by the two houses of the Legislature, to preach on the occasion. In compliance with this request, Dr. T. delivered the discourse now under consideration, which he was afterwards induced, by an application coming from the same respectable body, to commit to the press.

The text is selected from 1 Sam. xxv. 1. *And Samuel died, and all the Israelites were gathered together, and lamented him, and buried him at his house in Ramah.* After some well-expressed introductory remarks, on the frailty of human life, the vanity of human greatness, and the uncertainty of human events; and after alluding, in a becoming manner, to the occasion which had convened his audience, Dr. T. proceeds to give a brief delineation of the character and conduct of SAMUEL, the chief magistrate of Israel. This delineation is well executed. The features selected for exhibition, and the colours in which they are represented, are judiciously chosen. Dr. T. then goes on to sketch the character of Governor Sumner: That the reader may judge of this sketch, we give it entire:

"The character, briefly drawn, of Samuel, in the past discourse, so strongly resembles that of our deceased friend and Governor, as that little need be said in addition to it. Your own minds must have made the application.

"Endued with strong and vigorous faculties of mind; favoured with the advantages of a public and liberal education; impressed with a sense of that religion which forms men to virtue, kindness and charity, he was early called by his fellow-citizens to fill places of public trust and honour. As a magistrate, a legislator, and a judge, he discovered the wisdom, the firmness and impartiality which are so justly celebrated in the character of the text. His honour and integrity were never impeached, and had he made the same appeal to the people as Samuel did, he would have received the same answer.

"His wife and faithful conduct in offices of less dignity; their confidence in his patriotism, integrity and abilities, led the people of this commonwealth to call him to the office of their chief magistrate. This confidence was fully gratified. The warm and decided friend of our Federal and State Constitutions; the warm and decided enemy of all foreign interference in the affairs of our government; the watchful guardian of the civil, the judicial, and the military interests of the commonwealth, he was daily more and more esteemed and respected. His appointments were judicious, and he meant to confine them to men of virtue and abilities. He supported the honour of the State with dignity. His own deportment, while it was easy and agreeable, while it discovered the mildness of manners, the unassuming kindness which formed so striking a part of his character, was never such as to diminish our respect and esteem for him.

"Kind, charitable and good; wishing well to every one, and desirous of promoting their interests, Governor Sumner was universally beloved and honoured. He was among the few men who, though he had many friends, warm and affectionate friends, yet, so far as my knowledge has extended, never had a personal enemy. Even those who, on political subjects, differed from him, and the interests of whose party led them to oppose his election, expressed personal respect for him in life, and now profess deeply to lament his death.

"This good man was a warm and

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decided friend to the religion of Christ. He early professed this religion, and his life appeared to be formed by its divine and sacred precepts. Thus influenced by its temper, and governed by its commands in life, he was animated by its hopes, and supported by its consolations, when he came to die.

"Shall I call upon you, my brethren, on this occasion, to admire and imitate the tender husband, the wise and affectionate father, the dutiful son, and the faithful friend! The grief which rends the bosoms, and the tears which fill the eyes, of those to whom he was thus related, prove the justice of this part of his character, and display its amiableness in the most striking manner.

"And now, seeing 'a prince and a great man has fallen in our *Israel* this day,' let us humble ourselves under the divine correction! Let us admire and adore those dispensations of Providence which we cannot comprehend! And let us learn the lessons of wisdom which an event so solemn and affecting is calculated to teach us."

After these brief notices of the character of the departed magistrate, Dr. T. addresses himself to the Lieutenant Governor, the members of the Legislative body, the family of the deceased, and the audience in general. These addresses conclude the discourse.

Though this sermon will not be considered, by the reader of taste, as a very striking or eloquent composition, yet it will be generally perused with pleasure, as a sensible, unaffected specimen of pulpit address.

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#### ART. XLIX.

*A Funeral Oration on the Death of Gen. George Washington. Prepared at the request of the Society of Cincinnati of the State of Delaware, and pronounced at Wilmington on the 22d of February, 1800. By Edward Roche, Secretary of the Society. 8vo. pp. 15. Wilson. 1800.*

*A Funeral Oration, in Memory of George Washington, delivered at Lancaster, before Lodge 43, on the 22d February, 1800. By William Clark Frazer. 8vo. pp. 15. Wilmington. Wilson. 1800.*

So many performances, on this melancholy occasion, have passed in review before us, that we hope to be excused from bestowing any particular attention on those which remain, unless they possess either novelty of matter or manner, or some distinguished attributes of eloquence that may claim the attention of our readers. The two here offered to our notice contain the same succession of incidents in the life of the American patriot which have so often been repeated; and possess no qualities of style that distinguish them above others of the same class, or to entitle them to a more critical examination.

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#### ART. L.

*An Answer to Alexander Hamilton's Letter concerning the Public Conduct and Character of John Adams, Esq. President of the United States. By a Citizen of New-York. 8vo. pp. 32. New-York. Johnson and Stryker. 1800.*

IT was to be expected that the publication of Mr. Hamilton would call forth the replies and animadversions of his friends and foes, political and personal, as well as of those of Mr. Adams. The present "Answer" appears to be dictated by a spirit not entitled to respect, for its regard either to candour, impartiality, or truth. Mr. H. is charged as being governed by the most depraved and boundless ambition, and the meanest and most pernicious passions. The mind of a candid reader, on either side of the great political question which

now agitates the public, can feel little pleasure in the extravagant effusions of *pure party spirit*.

This writer, in his views of the French revolution, goes beyond some of its earliest and most enlightened advocates. What must the reader think of the correctness and soundness of the judgment of the author of such sentiments as the following?

"The plains of Europe are whitened with the bones of innocent and guilty millions. The fatherless and the motherless are bewailing their loss in this sanguinary war; but *yet the purchase is cheap*. Providence has authorised it, and ages of happiness and misery [liberty] are destined to succeed to centuries of misery, depression and servitude."

"Furnish an instance in which the revolutionary government of France has departed from any solemn stipulation with her neighbours. Has she violated the laws of nations in that gross and dishonourable way that distinguishes the cabinet of St. James? Has she made *power* the measure of her justice, and the umpire of her differences? Has she respected [violated] the rights of humanity, or offered an insult without the strongest provocations? No! ever magnanimous, the fair and immutable principles of justice have been the faithful guardians of her conduct."

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#### ART. LI.

*A Reply to Alexander Hamilton's Letter concerning the Public Conduct and Character of John Adams, Esq. President of the United States. By a Federal Republican. 8vo. pp. 16. New-York. Nichols and Co. 1800.*

THIS pamphlet has little to recommend it as a *political* or *literary* performance. The author confesses his *inability* to contend, as a writer, with General Hamilton, whom he is pleased to style the "Atlas of composition." We concur with him in the judgment he

has formed of his own powers; and, though we do not think the gentleman with whom he feels disposed to measure lances, an *Atlas*, yet, in such a contest, the present writer appears a pygmy.

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#### ART. LII.

*A Vindication of the Character of John Adams, Esq. in reply to the Letter of General Hamilton; addressed to the Federal Citizens of the Union.* 8vo. pp. 24. New-York. Totten and Co. 1800.

THIS performance is a proof of the author's political zeal, but has no claim to merit, either for argument or language. Opinion is opposed to opinion, and conjecture to conjecture. Reports, suggestions, and suspicions, as to the possible or probable motives of political writers, can have little weight with the earnest inquirer after truth.

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#### ART. LIII.

*A Letter to General Hamilton, occasioned by his Letter to President Adams.* By a Federalist. 8vo. pp. 8.

THE letter of General Hamilton does not appear to us unanswerable; and we are surprised that no one, of competent abilities and information, has yet replied in a manner worthy the subject. The controversy, however, is in many respects of a disagreeable kind, involving many considerations of a personal and delicate nature.

Men of liberal and patriotic minds are willing that a contest which (whatever be its merits) will, in some degree, tarnish the lustre of characters in general excellent and respectable, should sink into oblivion.

Those who are best able to do

justice to the parties and to the subject, are, perhaps, restrained by political or personal motives from publishing their opinions.

None appear to have entered the field in defence of Mr. Adams but those who are enemies to his cause, and who wish to inflame the quarrels of its leaders, or men who imagine that ardour and zeal will atone for every defect, and that blustering is courage, and contradiction, argument.

The writer of the present letter charges Mr. H. as being the author of the late military system, so odious and unpopular, and as deficient in judgment, and void of discretion. While he vindicates him, however, from the imputation of being a *partizan* of Great-Britain, he casts that *odium* on some of the ministers and advisers of the President, whose *wisdom* and *discretion* have been less doubted.

The "Federalist" thinks Mr. H. has told but *half the story*, and is willing to supply his deficiencies. The following facts, related by him, appear the most interesting to those who wish to search into the secret causes of political measures:

"Two important measures, one of which was adopted, and the other contemplated, as early as the year 1798, excited no small surprise and disgust among federal men, and induced some of the most zealous defenders of the government to withdraw their support. One of these was to propose a treaty, offensive and defensive, or, at least, defensive, with Great-Britain. To this measure you objected. I remark this to do you justice, and to vindicate you from the calumny of your personal enemies, who hold you up as a *partizan* of Great-Britain.

"But many influential characters, some of them in the government, were zealously engaged in this interest; and, among them, the late Secretary of State, who expressed his surprise that no attempt had been made by our government to bring about such a treaty. And it is a fact that the British minister intimated a wish to receive a proposition for this purpose from our government.

"On the other hand, most of the influential characters in the northern States were opposed to the measure; among these was the present Chief Justice of the United States, who took occasion to express his disapprobation to some gentlemen in the government.

"These facts are stated on the authority of the gentlemen concerned.

"This measure was defeated in embryo; but it may be proper to state some facts of less consequence, that seem to relate to the subject.

"So early as the year 1797, William Cobbett, alias Peter Porcupine, proposed and urged an offensive treaty between the United States and Great-Britain. From the character of that man, it was not generally suspected that he could be an agent of the British ministry; or, if suspected by the opposers of government, the suspicion was repelled by the friends of government, who rejoiced to find in him, though a foreigner, a decided opposer of the disorganizing principles

which were overrunning Europe and America.

"The moment, however, that that writer proposed a treaty, some federal men suspected his views, and decidedly opposed him, though at the hazard of a torrent of abuse from that blackguard and some Americans. It is now ascertained that Porcupine was an agent of the British ministry, and corresponded with the under Secretaries of State.—This information was communicated to the President last spring, soon after which that hireling left the country. But it is a known fact that he had won over to his interest the government paper of the United States; that through that paper the President was abused and villified, even while it was the medium of official communications—and the then editor is still Cobbett's agent in America."

With this extract, we dismiss this brief and incorrect production.

## THEATRICAL REGISTER.

**M**ONDAY evening, the 20th October, our theatre was opened with an occasional address, delivered by Mr. Hodgkinson.—The dramas of the evening, were Kotzebue's *Lovers' Vows*, as adapted to our stage by Mr. Dunlap, and *Fortune's Frolic*. The play, from the changes in the company, was necessarily new cast, but certainly received no injury thereby. Mrs. Hodgkinson's *Amelia* was enchanting. *Fortune's Frolic*, a truly pleasant after-piece, depends upon the character of Robin Roughhead; and Robin had a faithful representation in Mr. Jefferson.

22d. *Laugh when you Can*, a flimsy production of Reynolds; and O'Keefe's *Agreeable Surprise*.

24th. *Fraternal Discord; or, The Village Doctor*; and *The Poor Soldier*. *Fraternal Discord* is a translation from Kotzebue's *Versöhnung oder Bruders Twist*, by Mr. Dunlap, and is, in our opinion, one of the most

pleasing pieces of that popular author. Its plot is simple, yet sufficiently abounding in incident; its moral is excellent, and its dialogue appropriate and elegant. There is nothing original in the characters, but the plot is fully so. The manager, in his translation, appears to have done justice to the original, and to have retained a due regard for the English language and the taste of his audience. We have read an English *translation* under the title of *Reconciliation*, and an *alteration*, played in London, called *The Birth-Day*. It is in vain to look for Kotzebue's play either in the translation or alteration: the first is void of spirit and English, the second is maim'd almost to the death; yet the portion of Kotzebue which Mr. Dibdin left in the play, gave it a considerable run, to the profit of the London manager and the inhuman mutilator. To show the gross ignorance and stupidity of

many of those translators from the German who have seized the pen and dictionary at the instigation of hunger and the call of fashion, we will mention a passage in the translation above noticed, which we confess afforded us no small amusement. At the beginning of the fifth act, Captain Bertram and his old servant are supposed to be in a chamber above that which the stage represents, and their voices are heard by the audience, though their persons are unseen; this the German author had marked, by placing before each of their speeches the name, as usual, and the word *stimme* (voice) written short *st.* this the translator rendered *hush*, and makes the servant and master cry *hush* to each other through a whole dialogue. The representation of this play was perhaps as perfect as we have reason ever to expect. The quarrel and reconciliation scene, between Messrs. Hodgkinson and Jefferson, was felt as it deserved.

27th. *Fraternal Discord*; and *Rosina*.

29th. Same; and *Don Juan*.

31st. *The Castle Spectre*, by Mr. Lewis; and the *Padlock*. In the character of Angela, Mrs. Powel made her first appearance on this stage, and promises to be a brilliant ornament to it. She displayed figure, feeling, and judgment, and received from the audience lively tokens of their pleasure and approbation. Mr. Powel made his *debut* in the little part of Muley, and evinced a correctness, and degree of humour, which has given us a favourable opinion of his worth.

November 3d. This evening was given, by the manager, for the benefit of Mr. Fennell, who played Pierre, in the popular tragedy of *Venice Preserved*. As Mr. Fennell is not new to our boards, though never before regularly engaged, we need not say any thing on the sub-

ject of his well known and highly esteemed abilities. The after-piece was *The Waterman*.

5th. *Speed the Plough*, another new play! This comedy is the production of Mr. Morton, the author of *Columbus*, *Children in the Wood*, and other popular dramas. *Speed the Plough* has gross defects; but it is pleasant, very pleasant, and, as exhibited here, deserves universal attention. The fire scene, in the fifth act, does credit to the theatre: it is a *fine picture*, horribly fine and sublime. To the painter belongs much praise. All the performers deserve commendation, but justice demands that we should here select Mr. Hogg. His Sir Abel Handy has convinced us that he may attain, by application, the summit of that line of playing. The after-piece was the *Adopted Child*.

7th. *Speed the Plough*; and *Castle of Otranto*—the last an interesting after-piece, taken from the Sicilian Romance.

10th. *The Revenge*; and *Highland Reel*. Dr. Young's celebrated tragedy is too well known to need comment, as is Mr. Fennell's *Zanga*. *The Highland Reel* is ever new.

12th. *Speed the Plough*; and *Children in the Wood*.

14th. *Macbeth*; and *Prize*.

17th. *The East-Indian* (new to our stage); and *The Castle of Otranto*. This comedy is the best production of that extraordinary genius M. G. Lewis, Esq. author of the *Monk*, *Castle-Spectre*, &c. It is rich in wit, humour, situation, equivoque, character, and plot, and would have stood among the first of English comedies if it had appeared before the School for Scandal. We cannot compliment the manager upon the cast of the piece.

19th. *East-Indian*; and *Lock and Key*. This comedy increases in favour with the audience.

21st. *Virgin of the Sun*, as trans-

lated and altered from Kotzebue by Mr. Dunlap; and *All the World's a Stage*.

24th. *Shakspeare's Merchant of Venice*; and *The Quaker*. Mr. Hodgkinson deserves a compliment for

his Shylock; it was, in our opinion, a masterly performance. The play was well got up. We must do Mr. Fox the justice to say that he executed the songs of Lubin with taste and power.

### SELECTION.

*Geological Facts, corroborative of the Mosaic Account of the Deluge. By Richard Kirwan, Esq.*

[Continued from p. 301, and concluded.]

THE possibility and reality of the deluge being thus established, I shall next endeavour to trace its origin, progress, and still permanent consequences. That it originated in, and proceeded from, the great Southern Ocean below the equator, and thence rushed on the northern hemisphere, I take to be a natural inference, from the following facts:

1st. The Southern Ocean is the greatest collection of waters on the face of the globe.

2d. In the northern latitudes, beyond  $45^{\circ}$  and  $55^{\circ}$ , we find the animal spoils of the southern countries, and the marine exuviae of the southern seas; but, in the southern latitudes, we find no remains of animals, vegetables, or shells belonging to the northern seas, but those only that belong to the neighbouring seas. Thus in Siberia, to return to the already frequently mentioned phenomenon, we find the remains of elephants and rhinoceri accompanied by marine vegetables, and also with shells that do not belong to the Northern Ocean. 1 Epoques, 418. They must therefore have been conveyed thither by the more distant Indian Sea overflowing these parts; as the elephants very naturally crowded together on the approach of the inundation, they were

conveyed in flocks, and hence their bones are found in accumulated heaps, as should be expected. But in Greenland, which is still more distant, only the remains of whales are found on the mountains. Crantz Histoire Generale de Voy. vol. xix. 105. So in the southern latitudes, as at Talcaguana in Chili, latitude  $36^{\circ}$  S. the shells found on the tops of the hills are those of the neighbouring sea. 2 Ulloa Voy. p. 197. So those found on the hills between Suez and Cairo, are the same as those now found in the Red Sea. Shaw's Voyages, vol. ii.

3d. The traces of a violent shock or impression from the south, are, as yet, perceptible in many countries. This Mr. Patrin attests as to the mountains of Dauria, on the south-east limits of Siberia; he tells us that the more eastern extremities of the mountains appear to be broken off by the impetuosity of an ancient ocean rushing from east to west, that the fragments carried to the west in some measure protected the more western. 38 Roz. 230, 238. And that in general the mountains of this country were so disordered (by the shock), that the miners are obliged to work at hazard. Ibid. 226. Steller makes the same remarks on the mountains of Kamtschatka. 51 Phil. Trans. part ii. p. 479. Storr, Höpfner, and Saussure, inform us that the inundation that invaded Switzerland, proceeded from the south, but its impression was modified by another

event which I shall presently mention. 1 Helvet. Magaz. 173, 175, 4 Helvet. Magaz. 307. Lasius tells us that the mountains of the Hartz suggest the same inference. Hartz, 95.

4th. The very shape of the continents, which are all sharpened towards the south, where washed by the Southern Ocean, indicate that so forcible an impression was made on them as nothing but the mountains could resist, as the Cape of Good Hope, Cape Cormorin, the southern extremity of New-Holland, and that of Patagonia. Foster's Observations, p. 11, 12.

To these geological proofs, perhaps I may be permitted to add the tradition of the orthodox Hindus, that the globe was divided into two hemispheres, and that the southern was the habitation of daemons that warred upon the gods. 3 Asiatic Researches, 51 and 52. This war is commonly thought to be an allegorical description of the flood, and hence the olive branch, denoting a diminution of the flood, became a symbol of peace.

Did not Noah reside on the borders of the Southern Ocean? Otherwise he could not see that the great abyss was opened. And did not an inundation from the south-east drive the ark north-west to the mountains of Armenia? These conjectures are at least consistent with the most probable notions of the primitive habitation of man, which I take to be near the sources of the Ganges (as Josephus expressly mentions), the Bourampooter and the Indus, from which, as the temperature grew colder, mankind descended to the plains of India.

This unparalleled revolution, Moses informs us, was introduced by a continual rain for forty days. By this, the surface of the earth must have been loosened to a considerable depth; its effects may even have been, in many instances,

destructive: thus in August, 1740, several eminences were swept away; nay, the whole mountain of Lidsheare, in the province of Wermland in Sweden, was rent asunder by a heavy fall of rain for only one night. 27 Schwed. Abhand. 93. This loosening and opening of the earth was, in many places where the marine inundation stagnated, an useful operation to the soil subsequently to be formed; as, by these means, shells and other marine exuviae were introduced into it, which rendered it more fertile. By this rain, also, the salt water was diluted, and its pernicious effects, both to soil and fresh water fish, in a great measure prevented. The destruction of animals served the same purposes, and might, in many instances, be necessary to fertilise a soil produced by the decomposition of primary mountains; from the animals thus destroyed the phosphoric acid found in many ores may have originated.

But the completion of this catastrophe was undoubtedly effected, as Moses also states, by the invasion of the waters of the great abyss, most probably, as I have said, that immense tract of ocean stretching from the Philippine islands, or rather from the Indian continent on the one side, to Terra-Firma on the other, and thence to the southern pole, and again from Buenos Ayres to New-Holland, and thence to the pole. Tracing its course on the eastern part of the globe, we shall see it impelled northwards with resistless impetuosity against the continent which, at that time, probably united Asia and America. This appears to have been torn up and swept away (except the islands that still remain) as far north as latitude  $40^{\circ}$ ; its further progress appears to have been somewhat checked by the lofty mountains of China and Tartary, and those on the opposite American coast; here, then, it be-

gan to dilate itself over the collateral countries; the part checked by the Tartarian mountains forming, by sweeping away the soil, the desert of Coby, while the interior or middle torrent pressed forward to the pole; but the interior surge, being still more restricted by the contiguous, numerous, and elevated mountains of eastern Siberia and America, must at last have arisen to a height and pressure which overbore all resistance, dashing to pieces the heads of those mountains, as Patrin and Steller remark, and bearing over them the vegetable and animal spoils of the more southern, ravaged or torn up continents, to the far-extended and inclined plains of western Siberia, where its free expansion allowed it to deposit them. Hence the origin of the bones and tusks of elephants and rhinoceri found in the plains, or in considerably sandy or marly eminences in the north-western parts of Siberia, as Mr. Pallas rightly judges.

If now, returning to the south, we contemplate the effects of this overwhelming invasion on the more southern regions of India and Arabia, we shall, where the coasts were undefended by mountains, discover it excavating the gulphs of Nanquin, Tonquin, and Siam, the vast bay of Bengal, and the Arabic and Red Seas. That the southern capes, promontories, and headlands, were extenuated to their present shape by the deluge, and not by tides or the currents still observed in those seas, may be inferred from the inefficacy of those feebler powers to produce any change in them for many past centuries.

The chief force of the inundation seems to have been directed northwards in the meridians of from 110 to 200 east of London. In the more western tracts it appears to have been weaker; the plains of India I suspect to have been less

ravaged; or perhaps their subsequent fertility may have been occasioned by the many rivers by which that happy country is watered. Not so those of Arabia; their solid basis, resisting the inundation, was obliged to yield its looser surface, and remains, even now, a sandy desert; while the interior more mountainous tracts, intercepting, and thus collecting, the washed-off soil, are, to this day, celebrated for their fertility. 2 Niebuhr, 45 and 320. Irish edition. To a similar transportation of the ancient vegetable soil, the vast sandy deserts of Africa, and the barrenness of most of the plains of Persia, may be attributed.

The progress of the Siberian inundation once more claims our attention: that it must have been here for some time stationary, may be inferred from its confinement between the Altaischan elevation on the south, and the Ouralian mountains on the west, and the circumpolar mountains on the side of Greenland. Hence the excavations observed on the northern parts of the former, and the abrupt declivities on the eastern flanks of the latter, while the western discover none. New reinforcements from the south-east must at length have surmounted all obstacles; but the subsequent surges could not have conveyed such a quantity of shells or marine productions as the first, and hence, though many are found on the more northern plains, scarce any are found on the great Altaischan elevation.

The mass of waters now collected and spread over the Arctic regions, must have descended partly southwards, over the deserts of Tartary, into countries with which we are too little acquainted to trace its ravages; but, from the opposition it must have met in these mountainous tracts, and the repercussion of their craggy sides, eddies must have

been formed to which the Caspian, Euxine, and other lakes, may have owed their origin. Part, also, must have extended itself over the vast tracts west of the Ourals, and there expanded more freely over the plains of Russia and Poland down to latitude  $52^{\circ}$ , where it must have met with, and been opposed by, the inundation originating in the western parts of the Pacific Ocean, this side the Cape of Good Hope, and thence impelled northwards and westwards in the same manner as the eastern inundation already described, but with much less force, and sweeping the continents of South-America (if then emerged) and of Africa, conveying to Spain, Italy, and France, and perhaps still farther north, elephants and other animals and vegetables hitherto supposed partly of Indian and partly of American origin.

That the course here assigned is not imaginary, appears from the shells, vegetables, and animal remains of those remote climates still found in Europe, and from the discovery both of the European and the American, promiscuously mixed with each other at Fez. 1 Bergman Erde Kugel, 252, 249.

So, also, in Germany, Flanders, and England, the spoils of the northern climates, and those of the southern also, are equally found; thus the teeth of arctic bears, and bones of whales, as well as those of animals of more southern origin, have been discovered in those parts.

The effect of the encounter of such enormous masses of water, rushing in opposite directions, must have been stupendous: it was such as appears to have shaken and shattered some of the solid vaults that supported the subjacent strata of the globe. To this concussion I ascribe the formation of the bed of the Atlantic from latitude  $20^{\circ}$  south up to the north pole. The bare inspection of a map is sufficient to

show that this vast space was hollowed by the impression of water; the protuberance from Cape Frio to the river of the Amazons, or La Plata, in South-America, corresponding with the incavation on the African side from the river of Congo to Cape Palmas; and the African protuberance from the Straits of Gibraltar to Cape Palmas, answering to the immense cavity between New-York and Cape St. Roque. The depression of such a vast tract of land cannot appear improbable when we consider the shock it must have received, and the enormous load with which it was charged. Nor is such depression and absorption unexampled, since we have had frequent instances of mountains swallowed up, and some very lately in Calabria.

The wreck of so considerable an integrant part of the globe, must, of necessity, have convulsed the adjacent still-subsisting continents previously connected with it, rent their stony strata, burst the still more solid masses of their mountains, and thus in some cases formed, and in others prepared, the insular state to which these fractured tracts were reduced: to this event, therefore, I think may be ascribed the bold, steep, and abrupt western coasts of Ireland, Scotland, and Norway, and the numerous isles that border them, as well as many of those of the West-Indies. The Britannic islands seem to have acquired their insular state at a later period, though it was probably prepared by this event; but the basaltic masses on the Scotch and Irish coasts, and those of Ferroc, appear to me to have been rent into pillars by this concussion.

During this elemental conflict, and the crash and ruin of the submerged continent, many of its component parts must have been reduced to atoms, and dispersed through the swelling waves that

usurped its place. The more liquid bitumens must, by the agitation, have intimately mixed with them. They must also have absorbed the fixed air contained in the bowels of the sunk continent; and further, by this vast continental depression, whose derelinquished space was occupied by water, the level of the whole diluvial ocean must have been sunk, and the summits of the highest mountains must then have emerged. In this state of things, it is natural to suppose, that if iron abounded in the submerged continent, as it does at this day in the northern countries of Sweden, Norway, and Lapland, adjacent to it, its particles may have been kept in solution by the fixed air, and the argillaceous, siliceous, and carbonaceous particles may have been long suspended. These muddy waters mixing with those impregnated with bitumen, the following combinations must have taken place: 1<sup>o</sup>. If carbonic matter was also contained in the water, this, uniting to the bitumen, must have run into masses no longer suspensible in water, and formed strata of coal. 2<sup>o</sup>. The calces of iron, by the contact of bitumen, were in a great measure gradually reduced; and, together with the argillaceous and siliceous, precipitated on the summits of several of the mountains not yet emerged, and thus formed basaltic masses, that, during desiccation, split into columns; in other places they covered the carbonaceous masses already deposited, and, by absorbing much of their bitumen, rendered them less inflammable; and hence the connection which the sagacious Werner observed between basalts and coal. The fixed or oxygen air, erupting from many of them, formed those cavities, which being filled by the subsequent infiltration of such of their ingredients as were superfluous to their basaltic state, formed chalcedonies, zeoliths, oli-

vins, basaltines, spars, &c. Hence most of the mountains of Sweden that afford iron, afford also bitumen. Hence also the asphalt found with trap, and under basalts, and in balls of chalcedony found in trap.

This I take to be the last scene of this dreadful catastrophe, and hence no shells are found in these basalts, they having been previously deposited, though some other lighter marine vegetable remains have sometimes been found in them; some argillaceous or sand-stone strata may also have been deposited at this period.

On this account, however, of the formation of the basalts which crown the summits of several lofty peaks, I lay no more stress than it can justly bear; I deliver it barely as an hypothesis more plausible than many others.

It has been objected to the Mosaic account, that the countries near Ararat are too cold to bear olive trees. Tournefort, who first made this objection, should recollect that, at this early period, the Caspian and Euxine seas were joined, as he himself has well proved. This circumstance surely fitted a country lying in the 38th degree of latitude to produce olives (which now grow in much higher latitudes), at present chilled only by its distance from the sea.

A more plausible objection arises from the difficulty of collecting and feeding all the various species of animals now known, some of which can exist only in the hottest, and others only in the coldest climates: it does not, however, appear to me necessary to suppose that any others were collected in the ark but those most necessary for the use of man, and those only of the graminivorous or granivorous classes, the others were most probably of subsequent creation. The universality of the expressions, Gen. chap. vi. verse 19. "Of every living thing

of all flesh, two of every sort shalt thou bring into the ark," seem to me to imply no more than the same general expressions do in Gen. chap. i. verse 30. "And to every beast of the earth, and to every fowl of the air, have I given every green herb for meat;" where it is certain that only graminivorous animals are meant. At this early period, ravenous animals were not only not necessary, but would have been even destructive to those who had just obtained existence, and probably not in great numbers. They only became necessary when the grainivorous had multiplied to so great a degree that their carcasses would have spread infection. Hence they appear to me to have been of posterior creation; and to this also I attribute the existence of those that are peculiar to America, and the torrid and frigid zones.

The atmosphere itself must have been exceedingly altered by the consequences of the flood. Soon after the creation of vegetables, and in proportion as they grew and multiplied, vast quantities of oxygen must have been thrown off by them into the then existing atmosphere, without any proportional counteracting diminution from the respiration or putrefaction of animals, as

these were created only in pairs, and multiplied more slowly; hence it must have been much purer than at present; and to this circumstance, perhaps, the longevity of the antediluvians may in a great measure be attributed. After the flood, the state of things was perfectly reversed, the surface of the earth was covered with dead and putrescifying land animals, and fish, which copiously absorbed the oxygenous part of the atmosphere, and supplied only mephitic and fixed air; thus the atmosphere was probably brought to its actual state, containing little more than one-fourth of pure air, and nearly three-fourths of mephitic. Hence the constitution of men must have been weakened, and the lives of their enfeebled posterity gradually reduced to their present standard. To avoid these exhalations it is probable that the human race continued for a long time to inhabit the more elevated mountainous tracts. Domestic disturbances in Noah's family, briefly mentioned in holy writ, probably induced him to move with such of his descendants as were most attached to him, to the regions he inhabited before the flood, in the vicinity of China, and hence the early origin of the Chinese monarchy.

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## *MISCELLANEOUS ARTICLES OF LITERARY AND PHILOSOPHICAL INTELLIGENCE.*

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### **DOMESTIC.**

#### **STRONG'S SERMONS.**

A SECOND volume of sermons, by the Rev. Mr. Strong, of Hartford, has just issued from the press of Mr. Babcock, of that city.—Some account of this volume will be given in a future number.

#### **GOSPEL ITS OWN WITNESS.**

Mr. Cornelius Davis, bookseller,

of this city, has just re-published a recent British publication under the following title: "The Gospel its own Witness: or the Holy Nature and Divine Harmony of the Christian Religion, contrasted with the Immorality and Absurdity of Deism." By Andrew Fuller, D. D.—This work is considered, by the friends of religion, as a very able performance, and abundantly worthy of general attention.

**INDIAN INK NOT AFFECTED BY  
THE OXYGENATED MURIATIC  
ACID.**

The oxygenated muriatic acid, though so useful in the arts, has become a dangerous instrument in the hand of villainy, by its singular property of obliterating ink without injuring the paper.—There is, however, a very simple method of preventing this evil. Dr. Alexander Anderson, of this city, has discovered that *Indian ink* is not at all affected by the *acid*, and a very obvious reason presents itself. The basis of Indian ink is lamp-black, or, in other words, carbon—a substance almost indestructible; while that of the common inks is a salt of iron. This fact, together with many other reasons, ought to recommend the former to more general use in writing.

**POT-ASH FORMED DURING THE  
INCINERATION OF WOOD,  
FROM ITS ELEMENTS.**

If the fixed vegetable alkali is an elementary material, it might be expected to show itself after the decomposition of plants by *putrefaction* as well as by *incineration*. Yet the American forests, where immense quantities of timber are rotting down, afford no evidence of this. On the contrary, the trunks of the largest trees, as they undergo gradual decay upon the ground, give no sign of pot-ash. Frequently, in the progress of decomposition, the annual circles are so detached from each other as to be easily peeled off, and the cohesion of the wood so much lessened, that the blade of a knife or of a sword can be thrust in toward the medullary part their whole length. Now, there is no saline efflorescence on this rotten timber in dry weather; nor is there any alkaline taste; nor any pot-ash to be obtained by macerating it in water; nor are vegetable blues or purples in the least

rendered green by dipping in such water. Indeed, the manufacturers of the article, which is one of the great subjects of export from New-York, know, that in clearing the wilderness, *the trees, in order to afford pot-ash, must be burned*; if they are suffered to rot, *no alkali can be procured*. On the contrary, the rotten wood contains an acid.—Did pot-ash pre-exist in the wood, why should it not be evolved by putrefaction? These considerations, and the analogy of ammoniac, lead to a persuasion, that this alkali and soda are compounds. Whether, as some have asserted, carbon and azote are the ingredients, or whether there are other constituent parts, are points not as yet settled.—From their compound nature, a consideration results worthy the attention of experimental chemists, in respect to their union with acids, and the constitution of neutral salts. The acid of putrefaction furnishes an example. This pernicious offspring of corruption very readily associates with most natural bodies, except silicious earth, or is decomposed by them; becoming, often-times, a complicated and strange production. Most of these endless modifications of the septic acid combine, more or less forcibly, with pot-ash. And it is well known, the acid procured by distilling and decompounding salt-petre possesses a number of qualities which it is not known to possess *before* its connection with pot-ash in the form of nitre. There is reason to believe, therefore, that this alkali itself undergoes some decomposition, and proportionally modifies or affects the *septic* acid, so as, on its disengagement, to exhibit itself in that modified and disguised appearance called the *nitrous*. Both manufacturers and consumers of pot-ash know how exceedingly it varies in quality. And our inspectors themselves, in New-York, acknowledge

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and lament the want of a just standard to determine its strength. They frequently find a difference in alkalescence, pungency, and external appearance, which they know not how to explain; but the best explanation of which is, that the different samples or parcels vary in the proportions and combinations of their constituent elements.

[*Med. Rep.*]

**ACCOUNT OF THE MOTIONS OF THE HEDYSARUM GYRANS, OR MOVING PLANT, described in Botanic Garden, Part II. Canto iv. l. 335 & seq. By Dr. Mitchill.**

In the note to this passage, Dr. Darwin informs his readers "that its leaves are continually in spontaneous motion; some rising and others falling; and others whirling circularly by twisting their stems. This spontaneous movement of the leaves, when the air is quite still and very warm, seems to be necessary to the plant, as perpetual respiration is to animal life." From this description we were led to believe that *all* the leaves of this remarkable plant were to be seen in a rising, falling, or whirling motion; and probably other readers of the paragraph are led to think so too. Our curiosity was excited to see this vegetable in a growing state. Some seeds were procured and sown. From these sprang several thrifty plants. As they grew we looked for the movements of the leaves for some time in vain; but, at length, we discovered them. They fell so far short of what we had been led, from the description, to expect, that we were not a little disappointed. This hedysarum produces two kinds of leaves, the one *large* and the other *small*. The former are, when full-grown, about  $2\frac{3}{4}$  inches long, and  $\frac{3}{4}$  wide, and are supported by a foot-stalk of one inch in length. These constitute the principal foliage of the

plant, and we expected to see them fanning themselves, and panting for breath, during the heats of July, August, and September (1800). But in *these* no such changes of position could be seen, nor any other alteration of place different from other plants. They, indeed, closed themselves to the stems at night, and in cool and stormy weather, as happens to a multitude of other vegetable species. Mere elevation and depression, at such times, were all the motions we could discern in the large leaves. The latter kind of leaves grow out of the foot-stalk about  $\frac{1}{4}$  of an inch below the insertion of the large one. These are not more than  $\frac{1}{2}$  an inch long, and  $\frac{1}{8}$  of an inch broad. Generally, each foot-stalk supports *two* of these small leaves. Not unfrequently, however, there is but *one*, and sometimes there are *none*. Both kinds are well delineated in Dr. Darwin's plate, which is a very good representation of the plant. *The spontaneous motions are performed by these leaflets, which move backwards, forwards, and somewhat circularly, like the ears of horses or sheep.* And with this limitation ought the celebrated gyrations of this species of the numerous family of hedysarum to be understood. So much is the account exaggerated, that some patience and nicety of observation are necessary to discern them.

[*Med. Rep.*]

**ACCOUNT OF THE SUN-DEW, OR DROSERA, described in the same Work, Part II. Canto i. l. 239 & seq. By the same.**

"The leaves of this marsh-plant," writes this philosophical poet, "are purple, and have a fringe very unlike other vegetable productions; and, which is curious, at the point of every thread of this erect fringe stands a pellucid drop of mucilage, resembling a ducal coronet. This mucus is a secretion from certain

glands; and, like the viscous material round the flower-stalks of the silene (catch-fly), prevents small insects from infesting the leaves." The drosera rotundifolia growing in my swamp is rooted in peat-moss (*sphagnum palustre*), and is very small. The leaves are green, and not only the margin, but the *whole upper side* is thickly beset with hairs or bristles of a *red* colour. Upon the summit of each of these, in the vigorous state of the plant, there is formed a globule as clear as crystal. Forty or fifty such *pellucid* balls, supported by *red* pili, growing out of a *green* leaf, make an uncommon and beautiful appearance. These globules consist of a tenacious liquid, which entangles the legs of ants, flies, or other small insects which attempt to travel across the leaves. Whenever this happens, a leaf which is naturally concave on the upper side, seems to form a more considerable hollow than before; the consequence of which is, that the bristles are made to converge in a degree proportioned to this concavity; and the unfortunate little creature is completely surrounded by an apparatus somewhat resembling the palm of the hand, with the thumb and fingers half closed, and there held and inviscated until it dies. My own observations correspond with those which Dr. Darwin quotes from Mr. Wheatley and Mr. Broussonet.

[*Med. Rep.*]

#### HYBRID VARIETY OF THE ALMOND-NUT. *By the same.*

Among the trees in my peach-or-chard grows a thrifty young almond (*amygdalus communis*), which has borne fruit for two or three seasons. On tasting them this year, we were all sensible of a resemblance between the flavour of the kernel of the almond and that of the peach (*amygdalus persicus*). And in some, soon after gathering, their peculiar

bitterness resembled so nearly that of the peach-kernel, that the former might, by an unadvised person, almost have been mistaken for the latter. It was remarkable, too, that the nuts (*drupa*) were very hard and solid, like the peach-stone, and required smart strokes of the hammer to crack them.—Hybrid plants have long been known to botanists and cultivators, and their numbers seem to be increasing. I was led to believe, according to the received doctrine of sexes in plants, that the *fruit* and *kernel* of the almond had, in this instance, undergone a change by growing in the midst of many trees of a different species. And if the pollen or fecundating powder of the peach has really wrought such an effect upon the almond, is not this a new mongrel, and an additional fact in favour of the sexual system?

[*Med. Rep.*]

#### DOMESTICATION OF THE WILD-GOOSE (*Anas Canadensis*). *By the same.*

Attempts have frequently been made, on Long-Island, to render the wild-goose, which winters in the bays adjoining the Atlantic Ocean, a tame and domesticated bird. Individuals of this species have accordingly been caught alive by the gunners, after having been wing-broken by a shot, and carried home free from any other injury. When thus disabled from flying, they become gentle, and will mate with common geese. They even breed together; but the offspring is a mule, incapable of further propagation. Mr. Daniel Coles, of Oyster-Bay, has gone a step beyond others in this business. He has a wild-goose and gander in a domesticated state, whom he keeps from flying away by taking off the extreme bones of the wings at the joint. The goose has laid eggs, and hatched a brood of goslings.

For fear of losing the young ones, their wings have been treated in the same manner; and the whole family now composes (September, 1800) a beautiful flock of wild-geese, in a domesticated state. They are as gentle as common geese, and live upon the food obtained about a house and on a farm quite as well. Mr. Coles even found that the goslings, on the day of being hatched, ate Indian meal as readily as chickens. They are more active and handsome than the tame-goose; and their long necks are arched more like those of swans. If this experiment should be continued for several generations, it is highly probable the temper and habits of the breed may be changed, so that the descendants of these wild-geese may lose their inclination to fly from country to country, and attach themselves, like turkeys, ducks, and other birds whose progenitors were once wild, to the society and protection of man. Should Mr. Coles meet with no disasters, it is not improbable that the wild-goose will be eventually added to our stock of poultry. [Med. Rep.

SQUID, INK-FISH, OR CUTTLE-FISH (*Sepia*). By the same.

A beautiful species of the cuttle-fish is sometimes found on the sea-coast of New-York. It is about eight inches long. The tentacula, or feelers of this animal, are furnished with many mouths without throats, which are armed with a circular row of teeth to seize their prey. These convey the food to the real or principal mouth, which is armed with a beak, resembling the rostrum of a parrot. The creature is furnished with a bag of black liquor for its defence against its enemies. When pursued by them, it ejects this fluid into the water, through a particular orifice in the anterior part of its body. The water is darkened and render-

ed of an inky colour thereby, so that its adversary is enveloped in a cloud; while the sepia, suddenly darting backward, with a spring, to the distance of several feet, makes its escape. It is very amusing to view them thus employing the means of self-defence. Some of the larger species of the sepia are said to be the chief food of the spermaceti-whale (*physeter macrocephalus*), and the likenesses or impressions of their beaks are frequently seen in ambergrise, which is said, by the more intelligent of our Nantucket whalers, to be but the indurated excrement of that animal in a constipated state of the intestinum rectum. [Med. Rep.

THE JERBOA, OR DIPUS. By the same.

I have seen this little animal, which has been described by Col. Davis, of Quebec, in Tilloch's Philosophical Magazine, No. iii. p. 285, and by Professor Barton, in the fourth volume of the American Philosophical Transactions, p. 114, in the State of New-York. It is sometimes killed on Long-Island by the farmers, when engaged in carting hay and corn-stalks.

[Med. Rep.

ANOTHER INSTANCE OF A NEGRO TURNING WHITE. By the same.

The change of colour which Harry Moss has, within a few years, undergone, from black to white, has been published so often that few curious persons are ignorant of it. In the town of North-Hempstead, something of the same kind is now to be seen. A young negro, named Maurice, aged 25 years, began, about seven years ago, to lose his native colour. A white spot appeared on the right side of his belly, which is now about as large as the palms of two hands. Another white spot has appeared

on his breast, and several more on his arms and other parts; and the sable cloud is plainly disappearing on his shoulder. The skin of these fair spots is not surpassed by the European complexion. His general health is and has been good; and he has suffered no scalding ulceration, scabbiness, or other local disease. The change is not the dead white of the *Albinos*, but is a good wholesome carnation hue. Such an alteration of colour as this, militates powerfully against the opinion adopted by some modern philosophers, that the negroes are a different species of the human race from the whites, and tends strongly to corroborate the probability of the derivation of all the varieties of mankind from a single pair. Facts of this kind are of great value to the zoologist. How additionally singular would it be, if instances of the spontaneous disappearance of this sable mark of distinction between slaves and their masters were to become frequent! They would then be no less important to the moralist and political economist.

[*Med. Rep.*]

#### **CLAY FOR MANUFACTURING TOBACCO-PIPES.** *By the same.*

A small attempt has been made at Musqueto-Cove, in Queen's county, to manufacture tobacco-pipes. An Englishman, who possesses the machinery and skill for moulding them, has been for some time engaged in making trials on the different clays he can procure thereabout. On the economy or probable success of such an establishment as this in America, we offer no opinion. We understand that a former attempt failed. Be that as it may, it is agreeable information that pipes, of a tolerable quality, have been formed of *American clay*. The samples of the manufacture which we have seen, do not indicate want of talent in

the artist; and, though rather deficient in whiteness and cohesion, will answer for common use. It is to be hoped, *clays of greater purity and toughness* will soon be found, and thereby afford another proof of the resources of our country.

[*Med. Rep.*]

#### **CHRONOLOGY.**

The Rev. J. C. Kunze, S. T. D. is preparing for the press a work on chronology. It is intended to treat of the chronological character of the year which closes the eighteenth century, in the following points of view:—What year actually closes it, according to the received chronology? What year ought to close it, by following just computation? Whether the eighteenth centurial year ought to be a leap year? What year the 1800th J. C. probably is since the creation? What year it may be in the anti-christian period? Of the astronomical incidents of the year which closes the eighteenth century.—A serious and formal discussion of a subject which engages such general attention, and on which there exists great difference of opinion, will doubtless be highly welcome. We hope the learned author will gratify public curiosity as soon as he conveniently can.

[*Med. Rep.*]

#### **CASTOR-OIL MADE IN NEW-YORK.**

The plant whose seeds afford castor-oil has long been cultivated in our gardens, under the name of *head-ache-bean*, or *bug-bean* (*ricinus palma christi*). Little or no use had generally been made of it, other than to bind the leaves on the head for relieving pains of that part. Some persons raised it under a persuasion it would keep moles out of gardens, and others merely for curiosity. Latterly, however, John G. Gebhard, of Claverack, has prepared the oil from the seeds by ex-

pression; and the product appears quite as good as the best imported from the West-Indies, with this circumstance in its favour, that it is *cold-drawn* and *always fresher*. This is another evidence of the resources of the United States, and the citizen who has undertaken the manufacture merits the encouragement of his countrymen, whether druggists, house-keepers, or physicians.

[*Med. Rep.*]

#### GRAND SPECIMEN OF MEXICAN GOLD.

A mass of native gold, from one of the Mexican mines, which, on account of its rare size and beauty, was intended, by the Viceroy of Mexico, as a present to the King of Spain, is now possessed by Capt. O'Brien, in the city of New-York. The metal, which is malleable, and not mineralized, is connected with quartz. The whole lump weighs 46 ounces Troy. No part of it is crystallized. The colour of the gold is a fine yellow, with a tincture, in one part, of whitish, and in another of greenish. The quartz is white, with a dusky complexion. The mass seems be a loose nodule, never connected with a large rock. The value of the gold it contains is estimated at five hundred dollars. In the collection of a prince, who can afford such specimens, this piece is invaluable.

[*Med. Rep.*]

#### MEDICAL SOCIETY OF NORTH-CAROLINA.

On Monday, the 16th of April, 1800, a convention of the Faculty was held in the city of Raleigh, associated under a constitution and form of government by the name of the "North-Carolina Medical Society;" and the following gentlemen were elected officers for the ensuing year:

Richard Fenner, President.

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Nathaniel Loomis, John Clai-  
borne, Vice-Presidents.

Sterling Wheaton, James Webb,  
James John Pasteur, and Jason  
Hand, Censors.

Calvin Jones, Corresponding Se-  
cretary.

William B. Hill, Recording Se-  
cretary.

Cargill Massenburg, Treasurer.

The following gentlemen were appointed to deliver dissertations on some medical subject at the next meeting of the Society, viz. J. J. Pasteur, J. Webb, S. Wheaton, and N. Loomis.

An Essay on the Symptoms, Na-  
ture, and Cure of the Dysentery,  
was made a prize subject for any  
medical gentleman practising in this  
State, at the next annual meeting,  
which will be held on the first day  
of December next. The prize dis-  
sertation must have annexed to it  
some cypher or emblem to identify  
the author, enclosed and sealed,  
which will be burnt if it should not  
be accounted worthy of the prize.  
The sealed enclosure to be broken  
open in the presence of the Society.

From the early patronage of the  
Legislature towards this first sci-  
entific Society of the State (having, at  
their present session passed an act  
for incorporating it), and from the  
zeal and enterprise of the gentlemen  
who compose it, we trust it will  
prove a Society of the first respec-  
tability and usefulness.

FURTHER ACCOUNT OF THE FOSSIL BONES IN ORANGE AND ULSTER COUNTIES: *In a Letter from Dr. JAMES G. GRAHAM, one of the Senators of the Middle District, to Dr. MITCHILL; dated Shawangunk, September 10, 1800.*

DEAR SIR,

The result of my inquiries and observations respecting the bones of the unknown animal found in

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this part of the country is as follows: Some time in 1782, several of them were discovered in a meadow or swamp about three miles south of Ward's Bridge, in the town of Montgomery, now in the county of Orange, three or four feet below the surface, most of them much decayed. The next discovery of them was made about one mile east of said bridge. In this place three or four ribs were found, about eight feet below the surface, in a very sound state. The swamp here does not contain more than three or four acres, and the remaining bones of the skeleton probably yet remain at its bottom. About three miles east of said bridge some other bones have been found; and about seven miles east of said bridge, a tooth (one of the grinders), and some hair, about three inches long, of a dark dun colour, were found by Mr. Alexander Colden, four or five feet below the surface. About seven miles north-easterly from said bridge, a vertebra has been found; and five miles westerly from said bridge, a number of bones were taken up, six years ago, from about five feet below the surface. These I procured, and sent them to Dr. Bayley, of New-York, who has, I am informed, deposited them in Columbia College. And last week another skeleton has been discovered, about three miles east of my house, in the town of Shawangunk, about ten miles north-east of said bridge. These last discovered bones lie about ten feet from the surface, and are in a very sound state. Many of them have been raised, but some much broken, especially the bones of the head, which, I am persuaded, lie entire, and in their natural order.

I have procured two bones of this last discovered skeleton, and sent them to New-York by Edward W. Laight, Esq. for the purpose of having them examined by yourself, and other well-informed naturalists

in the city. One of these I take to be a metacarpal or metatarsal bone, which indicates the animal to have been claw-footed, and, from the forms of the astragalus and os calcis which were among the bones sent to Dr. Bayley, to have resembled the foot of the bear. With respect to the other bone, I am at a loss where to assign it a station among those of the skeleton.

Mr. Laight can inform you of many other particulars respecting these lately discovered bones, as he has seen and examined them himself.

These large bones are uniformly found in deep wet swamps only, by farmers, in digging up black mould and *marl* for the purpose of manuring their lands. Thus a little enterprize and industry has enabled them to convert those parts of their farms which were formerly esteemed nuisances, into valuable manures, and to make discoveries of great importance in the natural history of our country.

I have been particular in stating the relative situations and distances of those places in which bones have been discovered, from a certain point, to show, from the small district in which many discoveries have been made, the great probability that these animals must have been very numerous in this part of the country: for if we compare the small proportion that those swamps, in which only they are found, bear to the rest of the surface, and the very small proportion that those parts of such swamps as have yet been explored, bear to the whole of such swamps, the probable conclusion is, that they must once have existed here in great numbers. And why Providence should have destroyed an animal or species it once thought proper to create, is a matter of curious inquiry and difficult solution. If, however, they were voracious, it must appear happy for

the human race that they are extinct, by whatever means.

The hair above-mentioned seems to prove that it was not the elephant, or, if it was, that it must have been of a species or variety widely different from any known at present. With sincere wishes for your prosperity, I am your friend,

JAMES G. GRAHAM.  
[*Med. Rep.*]

#### ANNAPOLIS COMMENCEMENT.

On Wednesday the 12th November, a commencement for conferring degrees in St. John's College, was held in the College-hall, Annapolis (Maryland), before a very large and respectable audience, consisting of the Honourable the Legislature of the State, and the ladies and gentlemen of the city.

The vice-principal opened the business of the day with a solemn prayer to the Supreme Being, after which the candidates proceeded with the public exercises in the following manner:

1. A Latin salutatory oration, by Mr. Richard Brown, of Virginia.

2. An oration on the character of a good citizen, by Mr. C. Stone, of Maryland.

3. An oration on the modern philosophy, by Mr. Walter Fernandes, of Maryland.

4. An oration on the advantages to be derived from the study of history, by Mr. James Boyle, of Maryland.

5. An oration on ridicule, as the test of truth, by Mr. John Sanders, of Maryland.

6. An oration on party-spirit, by Mr. Philip Thomas, of Maryland.

The degree of Bachelor of Arts was then conferred, by the principal, on Messrs. Richard Brown, Robert C. Stone, Walter Fernandes, James Boyle, John Sanders, Philip Thomas, and Thomas Rogers—Messrs. James S. Grant and Thomas Dor-

sey, who were prevented from attending the commencement with their class, were also admitted to the same degree.

At the same time Messrs. Charles Alexander, Thomas Chase, John B. Duckett, John C. Herbert, John J. Tschudy, Richard Harwood, William Cooke, Robert H. Goldsborough, Francis Key, Daniel Murray, John Shaw, and C. Whiling, alumni of St. John's College, were admitted to the degree of Master of Arts.

7. Valedictory oration by Mr. Thomas Rogers, of Maryland.

The principal then closed the business of the commencement with a short address to the graduates respecting their future conduct in life, and concluded by commanding them to the care of the Almighty Governor of the universe.

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#### FOREIGN.

##### DR. OGILVIE'S EPIC POEM.

DR. Ogilvie has issued proposals for publishing by subscription, an epic poem, entitled *Britannia*: the subject of which is the landing of Brutus on the island, his wars with the aborigines or natives, and the subsequent settlement and civilization of the country by him and his followers. This well-known legend or fable, has engaged the attention of various poets, but particularly of Pope, the plan of whose projected performance has long been before the public. If we except the *Aeneid* of Virgil, perhaps no poem, ancient or modern, has so just a title to the appellation of a national epic as the present, whether we consider the general subject, which respects the origin of the nation, or particular parts, which embrace a succinct view of the most interesting periods of the English history. The price to be one guinea,

### SUGAR MADE FROM VEGETABLES.

Mr. Achard, the Prussian chemist, has at length brought his discoveries, in the article of sugar from vegetables, to such perfection that he is enabled to vend it at six sous the pound.

### MANUFACTURE OF PAPER.

In England a mode has been discovered of manufacturing paper from straw. It is of strong consistence, and though it retains the colour of the material from which it is made, will serve for packing parcels, printing hand-bills, posting bills, and such other ordinary purposes. It is hoped, therefore, that this invention will be likely to reduce the present advanced prices of rags and paper, and destroy a most infamous monopoly.

### DECOMPOSITION OF SOLAR RAYS.

Dr. Herschell has decomposed the solar rays, by means of a prism, into visible rays of light, and invisible ones, or heat. He finds that the last emanate from all *candent* bodies, that they have the property of heating other substances, and are subject to peculiar laws of reflection and refraction.

### THE ORIENTAL SOCIETY IN ENGLAND.

Several literary gentlemen of this country are about to institute a society for the cultivation of eastern literature. We understand they propose to publish annually a volume of papers and memoirs, and to hold periodical meetings in London. The society, at present, consists of above fifty members, among whom are the Bishop of Durham, the Bi-

shop of Meath, Sir G. Staunton, Sir R. Chambers, Sir F. Drake, Sir William Ouseley, Col. Symes, Dr. Baird, Dr. Moodie, Dr. Browne, Capt. Francklin, the Persian traveller; Mr. Browne, the Egyptian traveller; Mr. Moises, and Professor Lloyd. They are to be styled, "The Oriental Society."

### IMPROVEMENT IN BLEACHING LINEN.

Dr. Higgins, of Dublin, has made an improvement in bleaching linen, by the introduction of the *sulphurate of lime*. He finds that the alternate steeps of the oxymuriate of lime, and the sulphurate of lime, will, in ten days, bring green linen to a state of perfect whiteness, and he recommends it as the cheapest and best method of bleaching.

### NUMBER OF FRENCH PUBLICATIONS.

In the course of the seventh year of the French Republic, there appeared in France 1407 new publications: 60 on legislation, 177 romances, 33 Almanacks, 16 philosophical, and three theological writings.

### DECOMPOSITION OF AZOTE.

Dr. Girtanner, in a memoir published in the French Annals of Chemistry, has, from a variety of experiments, given his opinion that *azote* is not an element, as has been generally supposed, but a *compound*, consisting of the same ingredients as water, and varying only in their proportions. Thus water consists of 85.66 oxygen, and 14.34 hydrogen; and azote 79 oxygen, and 21 hydrogen.—This discovery will have great effect on the long contested doctrine of phlogiston among the great chemists.

## POETRY.

## A SONG.

*From the Italian.*

BY R. ALSOPI.

**C**OME fair Iola let us love!  
For swift the winged minutes move,  
With speed more rapid than the dart  
That strikes the bounding leopard's heart.

That tender flower will soon decay,  
Transient and fleeting is its day;  
That flower of youth, thy beauties bloom,  
Cold withering Age shall soon consume.

At eve, beneath the ocean's bed,  
The beauteous planet hides his head;  
But with the dawn's returning light  
In new-born splendour rises bright.

Stern Winter rends, with tempests rude,  
Its verdant foliage from the wood;  
But Spring restores, with brighter hue,  
And bids its beauties bloom anew.

But of our age the youthful flower,  
No genial spring can e'er restore;  
And once when set in shades of night  
No morn relumes our vital light.

In the drear regions of the tomb,  
Amid Oblivion's endless gloom,  
Amid eternal Horror's frown,  
No voice of love is ever known.

Ah! then, while yet the power we have,  
Ere Time resumes the boon he gave;  
While still with freshest tints it glows,  
Ah let us pluck the blooming rose!

Inspir'd by love, our hearts disdain  
The censures of that hoary train;  
To lovers stern, of love the foe,  
Whose frigid breasts no passion know.

Then fair Iola let us love!  
For swift the winged minutes move,  
With speed more rapid than the dart  
That strikes the bounding leopard's heart.

## ODE

*To a Medical Friend.*

BY J. DAVIS.

**T**HY glad return I joyful hail,  
On pinions of the swiftest gale,  
To Carolina's shore;  
Each sea-born nymph conspir'd to guide  
Thy vessel through the foamy tide,  
And give thee me once more.

With rosy wine, and chaplets gay,  
I'll celebrate the smiling day  
That brought thee here again:  
To Friendship's joys I'll sweep the lyre,  
Thy blest return my verse shall fire,  
Escap'd the raging main.

Skill'd in the magic, healing art,  
Oft hast thou eas'd a parent's heart,  
That mourn'd her drooping child;  
Reliev'd her from the gulf of woe,  
When Death prepar'd his shaft to throw,  
With aspect grim and wild.

From thee Hygeia's gifts arise,  
On me be plac'd the ivy prize,  
Amid the echoing wood;  
Where nymphs and satyrshaut the grove,  
Through woodland scenes I love to rove,  
Distinguish'd from the crowd.

*To the Editor of the Monthly Magazine.*

SIR,

The subject of the following production was discovered during a journey through the forests of Carolina. If, in your critical opinion, it possesses any exertion of original powers, or any new combination of natural imagery, your judgment will much lessen the unfavourable opinion I entertain of my own.

In am, Sir, yours, &amp;c.

ENNUS.

## ELEGY

On the Grave of a Stranger.

*Written at Obendaw, in South-Carolina.*

**N**OW while the sun in ocean rolls the day,  
Pensive I view, where yonder trees display  
The lonely heap of earth, where here unmourn'd,  
Beneath the pine, the stranger lies inurn'd.

Near these green reeds, that shade the passing wave,  
The grass proclaims the long-neglected grave,  
Where dark and drear the mossy forests rise,  
And Nature hides her form from mortal eyes;

Where never print of human step is found,  
Nor ever sun-beam cheers the gloomy  
ground,  
But towering pines the light of heaven  
preclude,  
And cedars wave in endless solitude;  
Where stretch'd amid the leaves, the  
branching hind  
Hears the tall cypress murmur to the  
wind.

All now unknown, if here this space  
of dust  
Inclose the ashes of the base or just,  
Nor wept by Friendship, nor enroll'd by  
Fame,  
Without a tomb, and e'en without a  
name.

So rests amid these over-arching woods  
Some hapless corse, regardless of the floods,  
Which oft around with angry deluge  
sweep,  
And roll the wrecks of ages to the deep.

These warring passions struggling to  
be free,  
These eyes, that once the blaze of heaven  
could see;  
This hand, perhaps from which the brave  
retired;  
This heart, that once the breath of life  
inspired,  
Now shut forever from the face of day,  
Claim but at last this narrow spot of clay.

Unhappy dust, no memory remains,  
Of what of thee once trod these gloomy  
plains,  
Whether some wish, that fires the hu-  
man breast,  
Of glory, or of wealth, was here supprest?  
Or great, or humble, was thy former lot!  
To all unknown, by all the world forgot.

But what is friendship, or exalted fame,  
Which Time may wound, or Envy's eye  
may blame?  
Alike the lofty and the low must lie,  
Alike the hero and the slave must die;  
A few short years their names from earth  
shall sweep,  
Unfelt as drops when mingling with the  
deep.

For thee no tomb arrests the passing eye,  
No muse implores the tributary sigh,  
Nor weeping fire shall hither press to  
mourn,  
Nor frantic spouse invoke thee from thine  
urn;

But here unwept, beneath this gloomy  
pine,  
Eternal nights of solitude are thine.

So when conflicting clouds, in thunder  
driven,  
Shake to its base the firmament of heaven,  
Prone on the earth the lofty cedar lies  
Unseen, and in an unknown valley dies:  
Sofalls the towering pride of mortal state,  
So perish all the glories of the great.  
In vain with hope to distant realms we  
run,  
Some bliss to share, or misery to shun.

In vain the man of narrow bosom flies,  
Where meanness triumphs, and where  
honour dies,  
And fills the fable bark with fordid ore,  
To swell the pomps that curse a guilty  
shore;  
Pursued by fate thro' every realm and sea,  
He falls at last unwept, unknown, like  
thee.

#### A NEGRO'S LAMENTATION.

*Written at Charleston.*

WHAT though I come from Afric's  
burning coast,  
And here, a captive, groan beneath the  
yoke;  
Yet, like great *Buckra*, I can have my toast,  
And like him, too, the gentle Muise in-  
voke.

Soft are the accents when, with footling  
tone,  
My Angel cries her sweet-potatoe-pone;\*  
Which oft I've eat beneath the ev'ning  
sky,  
" And drunk delicious poison from her  
eye;"  
While her soft bosom, rising to the sight,  
With envy fill'd the black'ning clouds of  
night.

Oft have I view'd her, at the close of day,  
*Jump to the fiddle, lightsome on the Bay;*†  
Or heard her sing responsive on the lyre,  
While my heart beat with hope and fond  
desire.

But bliss is fled! *Buckra*, for want of  
gold,  
The lovely nymph inflexibly has sold  
To some rich planter, man of high re-  
nown,  
*Who baunts vendues to knock poor Negross  
down!*

\* Potatoe-pone is a food sold nightly in the streets of Charleston.

† The Bay is a street in Charleston.

*To an OWL.**Written at Coosobatchie.*

**A**S through these gloomy woods I wind,  
And hear, O Owl, thy mournful lay;  
I often ponder in my mind,  
Had I thy wings, I'd fly away.

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**LINES**

By a young Lady.

*Written at the Falls of Paffack, July, 1800.*

**P**RONE to admire the ever changeful scene,  
Which Nature opens to the observant eye,  
To tread, delighted, the enamell'd green,  
And gaze, with rapture, on the starry sky;  
To trace the murmur'ring stream's retiring shore,  
And, stretch'd along its bank, to linger there,  
Or, startling, catch the torrent's distant roar,  
Or climb where rocks their towering summits rear;  
Here, mid these wilds, we wind our devious way,  
And trace each path remote from human ken;  
Beneath the shadowy rocks now pensive stray,  
Now wander through the deep entangled glen.  
Hark! the loud tumult of the water's roar!  
Behold yon foaming stream's impetuous tide!  
See headlong dash'd upon the rocky shore,  
The oak, all shatter'd, once the forest's pride!  
Exhaustless flood! no interval is thine;  
Each day, each night, still hurrying thro' the vales,  
No winter's icy bands thy course confine,  
No summer's blaze thy glittering tide exhales.  
Ceaseless the thunder of thy tumbling waves—  
Here Silence ne'er a residence has found;  
Unwearied Echo answers from her caves,  
And shakes the hills and hanging cliffs around.

For ages shall these roaring waters glide,  
These rocks succeeding ages shall remain;

While a few years shall stop the purple tide,  
That now with ardour swells the youthful vein.

Yet rocks the ruthless hand of time shall feel;

E'en Ocean's self, in years, shall roll away:

Eternity on man has stampt the seal  
That gives the promise of eternal day.

M.

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**LINES***Written in the woody Vale of BERA.*

[From Professor Carlile's Specimens of Arabian Poetry.]

**T**HE intervening boughs for thee  
Have wove, sweet dale, a verdant vest,  
And thou, in turn, shall give to me  
A verdant couch upon thy breast.

To shield me from day's fervid glare,  
Thine oaks their fostering arms extend,  
As anxious o'er her infant care,  
I've seen a watchful mother bend.

A brighter cup, a sweeter draught,  
I gather from that rill of thine,  
Than maddening topers ever quaff'd,  
Than all the treasures of the mine.

So smooth the pebbles on its shore,  
That not a maid can hither stray,  
But counts her strings of jewels o'er,  
And thinks the pearls have slip'd away.

---

*To the LEHEIGH.*

**F**AIR Lehigh, to thy placid stream  
A pensive Muse attunes her lay,  
Who, guided by the lunar beam,  
Delights along thy banks to stray.

Unruffled by the boisterous crew  
Who harrow Ocean's anxious breast,  
Thy tender waves soft zephyrs woo,  
And on thy lucid bosom rest.

Not e'en the gentle voice of love  
Disturbs sad Echo's frail repose;  
Far hence his artful sighs remove—  
His joys unknown—unknown his woes.

Here Science to the infant mind  
Displays her fascinating charms,  
And on thy happy shores reclin'd,  
Cradles young Genius in her arms.

Oh! could I, from the world retir'd,  
To quiet give each future hour,  
And, by sublimer scenes inspir'd,  
With rapture court the Muse's power;

Then, Leheigh, to thy placid stream,  
Enamour'd, would I bend my way,  
And, by Diana's friendly beam,  
Inscribe to thee the grateful lay.

Bethlehem, May 21, 1794.

CALISTA.

*On DOMESTIC HAPPINESS.*

WANDERING from Ambition's height,  
Driv'n from Dissipation's train,  
Where does Happiness alight?  
Where begins her blest domain?

From the heart which vice distains,  
Still with eager haste she flies,  
And the place where folly reigns,  
Will eternally despise.

But where heavenly virtue glows,  
Where the mild affections play,  
Where benevolence o'erflows,  
There the Goddess deigns to stay.

To the fond domestic scene,  
Still delighted, she retires;  
There diffuses joy serene,  
There the purest bliss inspires.

When a parent's tender cares  
Are with filial fondness paid,  
And fraternal love appears,  
In perpetual smiles array'd,

Friendship, in a thousand forms,  
Wakes the mutual wish to please,  
And the word affection warms  
Rivals with Arabia's breeze.

Thus tho' flown from Folly's height,  
Driven from Dissipation's train,  
Here will Happiness alight,  
Here securely ever reign.

CALISTA.

*The WAR-HORSE:*

*A Paraphrase from the Book of Job.*

PROUD in his strength, behold the warlike horse  
Paw the green valley, and demand the course:  
With stately step he treads the dusty fields,  
Blazing with groves of spears and moony shields.  
First, with retorted eye, he hears th' alarms  
Of rushing multitudes and flaming arms;  
Then, heaving his high chest with fierce delight,  
Rears to the rein, and glories in his might.  
In vain the jav'lin glitters in his eyes,  
He scorns the quiver and the lance defies;  
Clouds of thick smoke his fiery nostrils roll,  
And all the battle rushes on his soul;  
Impatient to be free, he tears the plain,  
And tosses, in his rage, his thunder-waving mane.

ENNIUS.

*To CORRESPONDENTS.*

"*Disconsolate Eliza*," by "HENRICUS," does not possess all that tenderness and passion, and that *poetic diction*, which the subject demands, and which would entitle it to a place in our poetical department. It appears to be the production of *youthful* genius, and, as such, may afford the promise of better things. The judgment of the editor must controul his wishes to gratify this correspondent.

Our fair correspondent "SCRIBLERA" will excuse us for not inserting the "*Dissertation on Bachelors*."—Some novelty of sentiment, some touches of wit, or strokes of humour, or some beauties of language, are necessary to enliven and adorn a subject so dry, stale, and unprofitable. We recommend a theme less trite, and more adapted for the exercise of her pen: for we should be sorry that the rejection of this first essay should discourage her from further correspondence.